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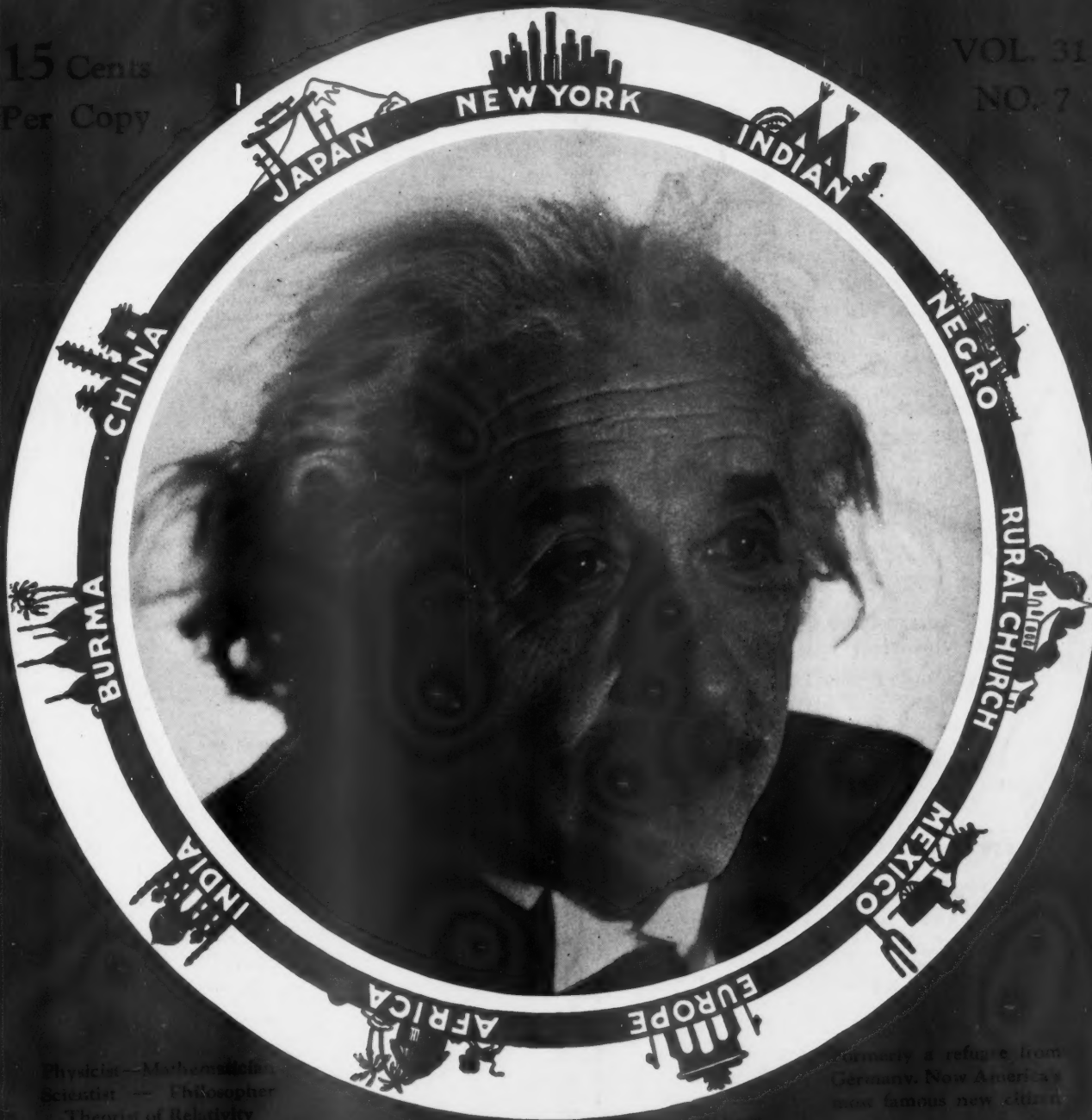
SEPTEMBER  
1940

# MISSIONS

An International Baptist Magazine

15 Cents  
Per Copy

VOL. 31  
NO. 7



Physicist—Mathematician  
Scientist — Philosopher  
Theorist of Relativity

Formerly a refugee from  
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**ALBERT EINSTEIN**  
His tribute to the Christian  
Church appears on page 422

*In This Issue*

**WHAT WILL YOU DO WITH THE JEW IN AMERICA?**

By John S. Conning

## W A N T E D ! !

### *American Baptist Homes for European Children*

In July this urgent cablegram was received from Dr. M. E. Aubrey, Secretary of the Baptist Union of Great Britain and Ireland.

British Baptists anxious that Baptist children evacuated to America be received into Baptist homes. Religious denomination of children is always registered. Can you contact reception organization your side?

To meet this emergency the Northern Baptist Committee for the Care of European Children was organized, with headquarters at 152 Madison Avenue, New York.

This committee was organized in order to stimulate among American Baptists a willingness to open their homes for the care of European and especially English Baptist children for the duration of the

war and for such indefinite period of readjustment as may follow.

**The Committee will place no children.** All placing of children must be done in accordance with government requirement through the United States Committee for the Care of European Children, 215 Fourth Avenue, New York, N. Y. This government-approved committee has appointed Local Information Committees in more than 150 American cities. These will furnish full information. A list will be shortly available.

The Baptist Committee will furnish all necessary information upon request. You can help in four ways: (1) Contribute funds to the Baptist World Relief Committee; (2) Provide a home for children who are children either of relatives

or friends; (3) Provide a home for an unknown child or children. *Be sure to specify a Baptist child;* (4) Contribute financial support for such children in other homes.

In reply to the cable from British Baptists, the committee sent the following message:

Your cable received. Baptist Refugee Committee will cooperate and prepare as suggested. Let British Baptists maintain faith with stout hearts.

In sending such a reply this committee is confident that it voiced the sentiment and spirit of cooperation of American Baptists, and it hopes many homes will be immediately made available.

Mrs. E. B. BREEDING, *Chairman*; Mrs. J. W. BRADBURY, *Secretary*; D. M. ALBAUGH, COE HAYNE, S. B. HAZZARD, Mrs. O. R. JUDD, P. H. J. LERRIGO, W. B. LIPPHARD, G. L. WHITE, E. F. ADAMS, J. C. HAZEN.

## Want Will Not Wait

The Northern Baptist WORLD RELIEF COMMITTEE asks your aid for thousands of comrades in Christ whose lives and homes have been wrecked in Europe and Asia.

This committee is authorized by the Northern Baptist Convention to receive and transmit funds for

Relief of Baptist pastors and churches in invaded countries of Europe

Relief for the scattered and homeless millions in China's devastated areas

Aid in America for Christian refugees from European countries

Aid to the British Baptist Missionary Society's work in China, India and Africa which is in imminent peril

Assistance for stranded missions in many lands whose funds are cut off by war



*Send your gifts to your State Convention Office or to*

### THE WORLD RELIEF COMMITTEE OF THE NORTHERN BAPTIST CONVENTION

P. H. J. LERRIGO, *Executive Secretary*

152 Madison Avenue

New York, N. Y.

MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

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## THE QUESTION BOX SEPTEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What is recommended to all missionary-minded Baptists?
2. Who retired after nearly 38 years in Latin America?
3. Who served for 40 years in India?
4. Where were 426 students enrolled?
5. What will be featured in October MISSIONS?
6. Who feels a great admiration for the church?
7. What organization is celebrating its 70th anniversary?
8. Who was a pioneer worker among the Cheyennes?
9. What is packed with facts and illustrative material?
10. What changes lives and communities?
11. Whose name is heard not infrequently in the synagogue?
12. What is *tsok*?
13. Who is the modern leper?
14. Who was a missionary in South China for 37 years?
15. What constantly changes?
16. Who had a 12-year pastorate in Wakefield, Mass.?
17. What is ready for distribution in September?
18. What will not wait?

## QUESTION BOX PRIZES

### Rules for 1940

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1940, to receive credit.

## Instructions to Subscribers

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Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

# MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, Editor

Publication Office, 10 Ferry Street, Concord, N. H.

Editorial and Subscription Office, 152 Madison Ave., New York City

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For subscription rates see first column below

Vol. 31

SEPTEMBER, 1940

No. 7

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## The Procession Continues Upward

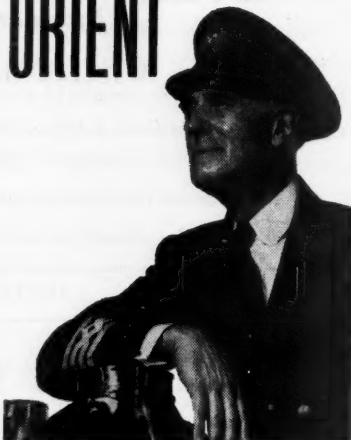
Three more months have been added to the long period of MISSIONS' upward subscription trend. May brought 1,809 subscriptions as compared with 1,597 in May a year ago, a net gain of 212. June produced 1,186 subscriptions as compared with 1,030 in June, 1939, or a net gain of 156. July fell into line with 694 subscriptions, which compared with 582 in July, 1939 meant a net gain of 112. So the score stands at 82 months up and only 5 months down since the up trend began in the spring of 1933, more than seven years ago.

The encouragement brought by this record and the gratitude felt by all friends of the magazine can readily be imagined.

The heavy autumn subscription period will soon be here. YOU can do your part in keeping the trend up by renewing your own subscription when it expires.

See your Club Manager promptly or fill out the coupon on page 446 or the expiration notice enclosed in this copy if your subscription has expired, and mail with your remittance.

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860 Walden Avenue

F. W. GODTFRING, Secretary

Buffalo, New York

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## LETTERS

### From the Editor's Mail Bag

Several years of service as the treasurer of a Baptist church has led me to wish that some way could be devised to reform certain religious leaders who have the task of coining new names for churches, organizations, boards or other movements. They have a flair for making idiotic choices as evidenced in "The Festival of the Christian Home" (*May MISSIONS*, Page 289). Not a sane word could be offered in defense of changing so perfect a name as "Mother's Day." Shortening a few names or titles would actually bring in money from those who dislike this practice. What a beautiful name is *MISSIONS*!—*E. Harwood Neal*, South Pasadena, Cal.

I wish to express my opinion as to the high quality of *MISSIONS* not only as an exponent of the missionary cause but as an interpreter of what is going on in the religious world. I think you are to be commended especially for your lack of narrow sectarian views and for your disposition to give due publicity to opinions and viewpoints on religious and political questions which differ from the orthodox Baptist position. It is my sincere hope that you will continue this policy in the future and that you may have the whole-hearted support of a large majority of your subscribers. A few



kickers will do no harm.—*Rev. George R. Barns, Niagara Falls, N. Y.*

I noticed in *MISSIONS* a statement concerning church membership of the students of Franklin College in Indiana, and the question concerning the situation in state universities. I have not seen statistics for other institutions, but I think the record here at the University of Texas is remarkably fine. Although this state institution observes the traditional practice of separation of church and state, the University over a long period of years has given sympathetic support to religious activities. Of its 10,900 students 86 per cent are active members of churches of 31 denominations and the remaining 14 per cent have some preference in creeds. Methodists claim 2,878 students; Baptists, 1,190; Presbyterians, 1,168; Catholics, 805; Episcopalians, 791; and Jews, 261. Other sects showed membership figures from above 100 to as few as two, there being two Mohammedans in the University. Of the faculty members, 90 per cent are reputed to be active church members.—*L. Brandon, Austin, Texas.*

I have been a subscriber to *MISSIONS* less than one year and I have never regretted the one dollar I spent for it.—*Mrs. M. Conelley, Detroit, Mich.*

The Rockville Centre Baptist Church continues to give a year's subscription to *MISSIONS* to each person uniting with the church by baptism. You will find a check for \$10.00, for which send the magazine to the inclosed list.—*H. O. McNeil, Rockville Centre, N. Y.*

NOTE.—To other Baptist churches the suggestion to do likewise.—*Ed.*

*MISSIONS* I read because I know,  
Without its message I must grow  
A narrow-minded man, and lose  
The Vision, and the Kingdom News  
I need, the fuel for the fire,  
That flames into holy desire,  
For Christ uplifted everywhere,  
God's answer to the age-long prayer—  
Thy Kingdom come, Thy will be done,  
O Christ, where rises sets the sun.  
—*Rev. H. F. Huse, N. Haven, Maine.*

## Defending American Christianity

CARTOON NUMBER 71 BY CHARLES A. WELLS



WE have been hearing and reading much about defending Christianity in America. It is therefore essential that we look carefully and ask, "What Christianity?"

The rapid increase in drinking, especially among women, the struggle that ordinary people must constantly make to keep their cities and estates from being ruled by political gangsters, the law of tooth and claw that still pervades much of the relationships between industry and labor—these and other facts justify the question. And it becomes especially pertinent when we realize that less than 40% of Americans are enrolled as Christians and less than half of these give the church any loyalty or support.

America is surely worth defending. Unfortunately masses of people who make a big noise about defending Christianity do not really mean that. They mean their comfortable, free way of life which they have inherited from Christian martyrs and to perpetuate which they have done little or nothing themselves.

Finally we need to be reminded that war will not defend Christianity. War can only destroy it. If America enters the war and the church again gives its blessing, just how much Christianity in America will there be left to defend?—*CHARLES A. WELLS.*



## THE PRODIGAL SON RETURNS HOME

*A Chinese version of the immortal New Testament parable as visualized by a Chinese artist. It illustrates the poem, A SOUTH CHINA PRODIGAL, by Edith G. Traver, on page 401*

# MISSIONS

VOL. 31, NO. 7



SEPTEMBER, 1940

## Anniversary of Madness



UNLESS August produces a peace miracle, September will begin the second year of the second world war. By all signs, it will end in one of three ways. Germany may win, but only after destroying England. No nation, not even Germany, will escape the world consequences of such a disaster. England may win, but only after a long and terrible struggle, whose aftermath will be European bolshevism and chaos. Neither may win. The resulting stalemate of exhaustion will carry both England and Germany down together into ruin. Like the hunter in the forest who discovers the skeletons of two mighty stags, their antlers interlocked in the agony of death, so tomorrow's historian will view the death of English and German civilizations. The loss of their spiritual and cultural values will leave all humanity infinitely poorer. It may well mark the end of world leadership of the white race.

The sin of this war transcends condemnation; its stupidity passes all understanding. That sane men in Germany and England permit it to go on is beyond comprehension.

All this means that Europe is apparently beyond human salvation. "We have learned," said American Legion Commander M. V. Mirande, "that it is impossible to end war in Europe through the process of war." No American plunge into war now could possibly save Europe. It would only add fuel to the mounting flames. It could only destroy American democracy and freedom. What we know as the American way of life would disappear. It would survive only in memory as a lost heritage. Vividly Mr. Virgil Jordan, President of the National Industrial Conference Board, as reported in *The New York Herald Tribune*, warns that,

Within a year an American army, navy, and air force will be actively engaged in hostilities in Europe, Asia, and South America. All man power will be conscripted for military and labor purposes. Our currency will be progressively depreciated. Prices and wages will be fixed. Industries, transportation, communication, will be operated by political agencies. Increasing internal disorder, sabotage, resistance by aliens, pacifists, unemployables, dissenters, and taxpayers, will be suppressed by espionage, censorship, armed force. At the end, every important nation, including the United States, will be hopelessly insolvent.

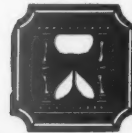
Already Americans face military conscription, industrial regimentation, civil liberty cancellation. Already religious minorities like Jehovah's Witnesses are victims of mob violence unsurpassed in Nazi anti-Semitism. If this can happen to one American minority, it can happen to us all! America's danger is neither armed invasion nor external assault on freedom. It is the undermining of democracy from within, the damage done by those who foment hysteria and destroy liberties, and who seek to force, push, drag, persuade, or lure America into war.

In a world of "international lunacy," where can humanity ever again find sanity if it vanishes here? Where shall freedom survive if not here? In an age of cruelty and suffering, whence shall come mercy and healing, if not from here, now and after the slaughter has ceased? Above all, if America fails, who will support the world mission of the Christian church, proclaim and exemplify Christian brotherhood, and help the people of Europe and Asia establish a more Christlike way of living together when the fire of war has burned itself out? For America to render that service to humanity, rather than going to war, no sacrifice can be too high.





# The World Today



Current Events of Missionary Interest



Reproduced by courtesy of The New York Times

Map of the Island of Hispaniola, divided between Haiti and the Dominican Republic, with the Sosua Refugee Settlement on the north shore

## A New World Haven for Old World Refugees

ONE of the noblest experiments in solving the problem of Europe's outcast, persecuted, homeless refugees is being undertaken by the Dominican Republic in the West Indies. A tract of 25,000 acres with a 12-mile water frontage on Sosua Bay on the north shore of the Island of Hispaniola has been donated by the government. Back from the shore are 6,000 acres of fine pasture land. Beyond that are several thousands of acres that can readily be adapted for raising vegetables and tropical fruits. The region is exceedingly healthful with an exceptionally low death rate. Already milch cows, oxen for farm labor, and pigs are on the tract. The first crop of vegetables and fruit will likely exceed original estimates. The water supply comes from the Sosua River and from several wells. A small plant generating electricity will be enlarged by a generous gift from Mr. Louis Bamberger of Newark, N. J.

To this new haven, and to them it will seem like a new heaven, a company of about 50 European refugees arrived last spring to establish homes and to find work under guarantees of liberty and equality that were denied them in Europe. The movement is financed by a refugee association in the United States. Plans are made for settling a total of 1,200 persons, consisting of 500 children, 500 young people between the ages of 16 and 20, and 200 adults. In donating the property the Dominican government issued a declaration assuring the "settlers and their

descendants full opportunity to continue their lives and occupations free from molestation, discrimination or persecution, with full freedom of religion and religious ceremonies, with equality of opportunities and of civil, legal, and economic rights as well as all other rights inherent in human beings."

Some people regard the Dominican Republic as still a republic; others consider it to be a totalitarian state under the dictatorship of Rafael Trujillo after whom its capital city has been named. Whatever it is, it has lighted a candle that sheds its gleam far and wide in today's world-engulfing darkness of oppression out of which an uncounted multitude of men, women and children seek to escape.

## The Statistics Record No Lynchings In the First Six Months of 1940

THE downward trend in lynching recorded in recent years, eight lynchings in 1937, six in 1938 and only three in 1939, appears to have been maintained during the first six months of 1940. Not a single lynching was reported throughout the United States. This does not necessarily mean that no lynchings occurred. It means only that *no lynching was reported*. It is alleged that when such mob violence now occurs, the victim is disposed of privately. All participants in the crime and all witnesses are pledged to secrecy. No reference appears in any newspaper. Regardless of whether the record for 1940 is true, federal legislation to deal with this hideous stain on American life is still needed.

### ***The War in Europe and Disaster to European Missions***

**I**N addition to the vast destruction of property, the horrible slaughter of men and the unspeakable suffering of refugees, the war has brought disaster to the foreign mission activities of every Protestant communion in Europe. More than 4,000 missionaries, supported by the Christian churches of Europe, are without sustenance. From no land in Europe, except perhaps Switzerland and Sweden, can money now be sent abroad. Even in England the new currency restrictions have compelled the British Baptist Missionary Society to appeal to American Baptists, North and South, for a grant of \$250,000 to maintain British missionaries facing want and distress in India, China, and Africa. With the conquest of France late in June, all foreign missionaries of the French Protestant churches were completely cut off from support, with their families on the field facing dire privations. Missions in Africa and India maintained by the churches of Finland were left to shift for themselves when Finland was invaded by Russia. A year ago the churches of Germany supported 1,463 foreign missionaries in various areas of Africa, India, and the Dutch East Indies. When the war began all German missionaries were interned and all financial support ceased. To the everlasting credit of Britain, a liberal internment policy permitted the German missionaries as aliens to do their work with a minimum of restriction or supervision. When Denmark, Norway, Holland and Belgium were invaded by Germany, immediately and automatically the same disaster fell upon the missionary work of the churches in these countries. Almost overnight, strong, successful, well managed, and adequately staffed mission stations in India, Syria, Manchuria, China and Africa were cut off from all support from the home lands. Promptly 400 missionaries in the Dutch East Indies sacrificially donated a percentage of their salaries to maintain their station activities. With their own support now in jeopardy, even that arrangement is

no longer possible. Missionaries, native workers, station maintenance, all face the same disaster.

How will this immense enterprise throughout the world be saved from extinction? Surely it is a task that demands the united and sacrificial support of American churches. Soon Americans will be called upon for heavy taxes to support a government defense program. Soon they will be asked to contribute immense sums to save millions of people in Europe and China from starvation next winter. They must likewise give generously to maintain the world fellowship of Christianity during these years of war.

### ***Final Settlement for Japanese Damages to the University of Shanghai***

**F**INAL settlement of claims against Japan for damage to property at the University of Shanghai was reached in June when the Japanese Government authorities paid 1,060,000 Chinese dollars, the equivalent at then existing rates of exchange of \$53,000. As reported in *The New York Sun*, this settlement constituted only 26% of the original claims. Jointly owned and maintained by the American Baptist Foreign Mission Society and the Foreign Mission Board of the Southern Baptist Convention, the University was damaged by Japanese naval shell fire in August, 1937, when the Japanese Army invaded Shanghai, and occupied ever since. It suffered serious deterioration of plant and equipment, much of the latter being destroyed or looted. (See *MISSIONS*, February, 1939, page 91.) Last October the property was returned to the American mission boards and four missionary families moved back to their homes on the campus. The student body is still compelled to do its studying and listen to its professors in temporary quarters down town in Shanghai. How soon the Japanese authorities will permit the reopening of the university is uncertain. For two years negotiations have been under way regarding the return of property and payment for damages. Their completion settles one of the outstanding American claims against Japan.

## ***Remarkable Remarks***

HEARD OR REPORTED HERE AND THERE

THERE IS NOT ENOUGH IN THE WORLD for every man's greed; but there is enough for every man's need.—Quoted by *David Lawrence*.



IT WILL TAKE MORE THAN 50,000 AIRPLANES to save democracy. It is going to take a profound moral and spiritual regeneration in our citizenship.—*Rev. Harry Emerson Fosdick*.

WHAT SHALL IT PROFIT a democracy if it gain an overseas war and lose its own life?—*Prof. H. E. Luccock*, Yale University.



PEACE WILL REMAIN A MIRAGE as long as man hungers for victory. Peace is a quality and a relationship which grows out of mutual consideration of which victory knows nothing.—*Rev. R. C. Speers*.

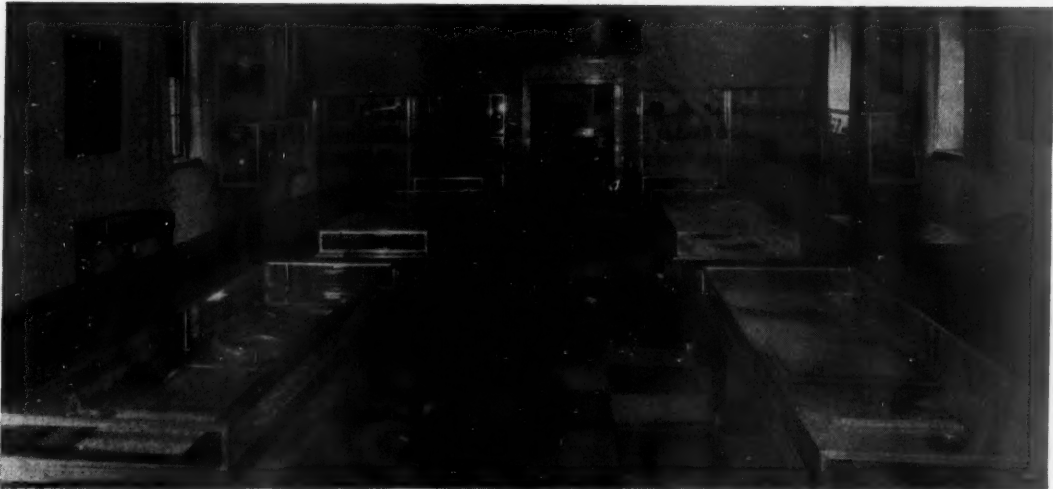
*This article will make you think.  
That may be a painful prospect;  
nevertheless you need to read it*

# THE JEW IN AMERICA

## — WHAT WILL YOU DO WITH HIM? —

*Observations and reflections about the Jew in the  
United States and the rising tide of anti-Semitism*

By JOHN S. CONNING



*A section of the library and museum in the Jewish Theological Seminary in New York. It contains one of the finest collections of sacred Hebrew relics on earth*

THE Jews in the United States now number approximately 5,000,000 or about one-third of all the Jews of the world. Energetic and aggressive, they have prospered greatly. They are now at the peak of their experience in the modern period in reference to the freedom they enjoy, the culture they have attained, and for wide circles, in respect to the achievements of life. Within recent years the leadership of world Jewry has largely passed into their hands. What happens to the Jews of America will vitally affect all the Jews of the world.

The Jews stand in almost every degree of relatedness to the life about them. The older immigrant Jews are almost completely isolated, while among the younger Jews are large groups almost completely assimilated. Indeed, diversity is perhaps the most marked characteristic of American Jews. They differ in appearance,

in national background, in mental capacity, in culture, and in outlook on life. There is little in common between the Negro Jew from Abyssinia, the Arab-speaking Jew from Morocco, the cultured Jew from Western Europe, or the Jew who has behind him an American heritage of several generations. There is among Jews no common trend. The supposed unity of Jews is a meaningless fiction. What they have in common here in America is a deep appreciation of their privileges and a keen desire to avail themselves of all of America's educational and economic opportunities.

Much has been made of the influence of Jews on American life and thought. This is a fact which must be reckoned with. Jews are not a dormant or decadent people. There is a verve and intensity and persistency about their spirit that leads to success in almost any field that





*In the sanctuary of New York's Temple Emanuel on Fifth Avenue, one of America's finest synagogues*

enlists their interest: This may be illustrated from almost every branch of our industrial, commercial, professional and political life. Jews furnish a large percentage of leaders in various social causes, and all sorts of estimates have been

made of the character of their influence, for which there is furnished abundant evidence. But we must also take into account the influence of the American environment upon the Jews. The forces that have tended to break down the moral and spiritual ideals in our common life, for various reasons, have had a particularly disastrous effect on Jews. The conditions of our commercial and industrial life have made it difficult for them to observe the ritual requirements of their religion. Modern education has undermined their faith in the sanctions of Judaism. The secular conditions of American life have led a multitude of Jews to adopt a materialistic philosophy which affords no room for religion. For years, in spite of heroic efforts on the part of Jewish leaders, there has been a progressive drift from the synagogue. America has given much to the Jew, but it has also robbed him of much.

Within various groups the more thoughtful Jews are exploring the values of all possible anchorages for piety and faith to meet the needs of their people. There is everywhere evident a real hunger for spiritual satisfaction and inspiring ideals. Theosophy, spiritualism, new thought, humanism, ethical culture, Christian Science, and every other modern cult has a Jewish following. All are being analyzed by Jewish leaders, and the best in them utilized for the benefit of their people.

Christianity too is being examined. Many Jews are becoming conscious, as never before, of the religious values inherent in the life and teaching of Jesus. Klausner's *Jesus of Nazareth* is but one of several attempts by Jewish scholars to make an appraisal of Jesus and His meaning for the Jewish people. While many Jews are palpably perplexed and even irritated by Jesus, many others are just as obviously intrigued and fascinated by His personality. The old days of silence and vituperation concerning Jesus are over. His name is heard not infrequently in the synagogue. Rabbis discuss His philosophy and ethics, and announce what their attitude would be on certain questions if they were Christians. But while Jesus is often extolled eloquently as a prophet of Israel, His personality and influence are strictly confined within the ordinary limits of Jewish life. For the Jew He is still entirely

human and mortal. There is no evidence among Jewish leaders of any concession to the claims made for Jesus by the Christian church.

As might be expected, Jewish leaders offer searching and at times scathing criticism of Christianity. Christian doctrines, particularly those of the trinity, the deity of Jesus, and the atonement, are repudiated as unbelievable. Many pointed references are made to the divorce between the conduct of Christians and the example and teaching of Jesus. As for Christian criticism of Judaism, the Jews have scant respect for the fitness of Christians to discuss the subject. They claim that Christians have no true understanding of the ideals and aims of Judaism, that it is invariably misrepresented, and that there is no appreciation of the stand that Jews have made for the pure doctrine of God. They deny the authority of the New Testament, and affirm that Jesus was a Jew, and nothing but a Jew, and that Christianity was led off on the wrong track by Paul of Tarsus.

The most distressing aspect of Jewish life today is the virulent, ruthless, and persistent persecution of Jews under the Nazi régime. Rarely has the world looked down into such an abyss of utter helplessness and absolute despair. Out of this abyss of suffering tens of thousands have escaped to other lands. The resultant refugee problem is one that vitally concerns all the free lands of the west, and in particular America, to which so many of these victims of oppression have come. Especially grievous is the lot of Christian Jews who are outside of the range of Jewish relief agencies, and who have no organization that can adequately help them to weather the storm that now beats on them. There is here a special appeal to the compassion and charity of Christian people.

The failure of the Church to reconcile the Jews is one of the most tragic failures in Christian history. The Church that has won race after race to the discipleship of Christ all down the centuries, and is today repeating its triumphs in lands all across the world, has failed to win the Jews, the race of Jesus, the people through whom the world received the gospel. This failure is usually attributed by Christians to the racial pride, stubbornness, exclusiveness, and anti-Christian attitude of the Jews.



*The Jewish Theological Seminary in New York City*

But we may fairly inquire whether the failure is not due more to the neglect and anti-Jewish prejudice of Christians. Certainly we can confidently affirm that American Christianity is not seriously concerned in any effort to win Jews into the Christian fellowship. Few denominations have accepted any responsibility to share with Jews, as with other unreached elements of our population, our faith in Jesus Christ as Saviour and Lord. The work has been left for the most part to independent agencies, many of them narrowly conceived, inadequately supported, without real supervision, and poorly related to the Christian life of the community. If Jewish leaders have regarded these efforts as inconsequential, impertinent, if not indeed contemptible, the Church itself must bear the censure because of its own failure to face the situation which these agencies have done their best to meet. Nothing really worth while can be expected in a Christian approach to the Jews until the Church undertakes the work as an integral part of its missionary responsibility, and is prepared to furnish it with the best thought and leadership it can command.

The wide distribution of Jews in America makes possible an effective ministry to Jews by every denomination. Jews are now living in more

than 12,000 cities, towns, and villages. Tens of thousands of Christian churches have Jews, few or many, living within their parishes. We can no longer think of a ministry to Jews in terms of a mission in a ghetto. We must recognize the opportunity to break down prejudice and help Jews to an understanding of the Christian faith through the local church. An actual count, made for several denominations, of the number of churches located in places where there are Jews reveals both the opportunity and responsibility of these denominations to include Jews in their ministry. The list of those having a large number of churches follows. All other denominations have a corresponding number.

PRESBYTERIAN . . . . .	4,387
METHODIST EPISCOPAL . . . . .	4,233
PROTESTANT EPISCOPAL . . . . .	3,112
NORTHERN BAPTIST . . . . .	2,369
UNITED LUTHERAN . . . . .	1,453
UNITED CHURCH OF CANADA . . . . .	948
REFORMED CHURCH . . . . .	892



*The late President Cyrus Adler, of the Jewish Theological Seminary. He represented the Jews in President Roosevelt's triple inclusion of Protestant, Catholic and Jew for "parallel efforts" to promote world peace, the other two being President G. A. Buttrick of the Federal Council, and Mr. Myron S. Taylor, personal ambassador to the Pope*

The local church has a distinct advantage over every other agency in a Christian approach to the Jews, as it does not single Jews out from other elements in a community, which they resent, but meets them as friends and neighbors with whom the Church seeks to share its fellowship and service. If every denomination accepted its share of responsibility for interpreting Christ to the Jews, and if every church having Jewish neighbors manifested to them the Christian spirit, the aggregate of service would far transcend in extent and influence anything that has been attempted since Christ and His Apostles ministered to their brethren in Palestine. An increasing number of pastors are finding Jews quite as responsive to an intelligent and friendly approach as any other unevangelized elements in a community. *Jews are just folk like ourselves and must be dealt with exactly as other people to whom the interest and welcome of the Church is extended.*

The greatest difficulty that churches have to face in a ministry to the Jews is the prevalence of anti-Jewish prejudice. This hateful spirit has grown alarmingly within recent years. Certain anti-Semitic groups, through unscrupulous propaganda, have aroused suspicion and dislike of the Jews until anti-Semitism has become endemic in various localities and has affected areas hitherto free from it. The virus is at work even in the churches of these communities. Pastors have confessed to me that they have been criticized by church members for speaking kindly of the Jewish people. Others have stated that they hesitated to invite Jewish acquaintances to their church services for fear that they would be ostracized and cold-shouldered by anti-Semites in the pews. We must change all that if we are to woo the Jew from his isolation and bring him into the warmth and spiritual stimulus of the Christian faith. For many churches, the primary and fundamental task is the creation of Christian attitudes toward their Jewish neighbors. This is essential not merely for the sake of the Jews, but for their own sake. Christ can have small room in any church that excludes from its sympathy and fellowship the race from which He sprang, and for which He lived and died. Christianity is a religion of love, and can be mediated only through those who know how



to love, if need be, the unlovely. The most striking triumphs of the gospel among Jews have been wrought by the love of Christ incarnated in His followers. We may well remember in America what Israel Zandwill said to the Christians of England:

Had Christians handled us with Christliness, there would not be a single Jew in Europe.

The most penetrating question that arises out of a consideration of the responsibility of the church for the Jews is one for which no generally accepted answer has been found. The question is: "*What sort of approach to the Jews would be really and truly Christian?*" Certainly no adequate answer to that question can be given that leaves out of account the spiritual dynamic which has given to Christianity its redemptive power, and no method of approach to the Jews can be justified that is out of accord with the spirit of Christ. Jewish leaders are fully aware of Christian essentials and are suspicious of efforts to gain their good will under a camouflage, or which are either capitulatory or obscurantist. To arrive at a worthy and satisfying policy and program in our relationship to Jews, we must be prepared to answer a series of questions:

Are our objectives, the enrichment of the Church at the expense of the synagogue, or the enrichment of Jewish life through the acceptance of Christ?

Is Judaism adequate to meet fully the spiritual needs of Jews?

Does the progress of Christianity among Jews mean the destruction of Judaism?

Is Judaism so integrated in the Jewish mind that Christianity must always seem alien or even hostile to the Jewish soul?

Have we undertaken with sufficient care the integration of the gospel into the thought-system of the Jews which has been alien to that of Christians?

What actually is the Jewish problem, and has the Church a solution?

It is when we examine such questions as these in the light of Jewish history in relation to the Church, and in the light of sacred Scripture, that we may hope to see more clearly what is in the mind of God concerning the future of His ancient people. And what is in the mind of God should be in the mind of His Church.

In view of the changing attitude of Jews to Jesus, the question arises as to whether we do

not find here a suggestion for a truly Christian approach. All down the Christian centuries, when the Church had any concern for the Jews at all, her slogan was: "Israel for Christ." By this was meant the use of some form of compulsion to force Jews into the Church and to an acceptance of Jesus. Sword, fagot, exile, pogrom, have all been used to compel Jews into the Christian fold. But the most popular form of compulsion has been argument. From the days of the early Christian Fathers to the present, great faith has been placed upon argument as a means of compelling Jews to forsake the faith of Moses and accept the faith of Christ. But argument has never been an important factor in winning Jews to an acceptance of the gospel. Indeed, religion lies deeper far than any mere intellectual process can reach. Persuasion, not argument, has always been the effective means of helping Jews to understand Jesus, and persuasion issuing from the presentation of Jesus Himself. The gospel is far beyond verbal controversy and the polemics of the schools. It consists essentially in the presentation of the person of Jesus as the Christ, God's answer to the cry of every human heart. This method of extending His cause was emphatically set forth by Christ Himself when He said: "I, if I be lifted up from the earth, will draw all men unto Myself." This fact is verified in the experience of those who know Jews best. Jesus has a most powerful appeal to His own race when He is presented as He was and is, free from prejudicial and controversial elements, and by those whose testimony is supported not by words only, but by the whole life. Basil Mathews declares:

To say that the Jews have rejected Christ is simply not true. For the most part they have had no opportunity of seeing Him.

And Rabbi Stephen Wise of New York confirms this declaration by saying:

For 1800 years, certainly for most of that time, Jews have not been given an opportunity to know what Christianity is, least of all to know who Jesus was and what the Christ means. The very ignorance of the Jew regarding Jesus condemns not the Jew, but Christendom.

How many Jews in America through their association with Christians have come to think

of Jesus as the source of kindness and sympathy and understanding? Here is an approach to the Jews that is truly Christian, and one that can be used by millions of Christians in their contacts with Jews, and by tens of thousands of churches that have Jewish neighbors.

Have we not here a program in which all Christians can unite? It is not an old program, it is a complete innovation. It is a reversal of methods that have lasted from the days of Justin Martyr to our own time. It is a return to the methods of the evangelists.

The present Jewish situation, not only in America, but throughout the world, and the determined assaults upon all religions from entrenched materialistic forces, and especially

upon Christianity, demand of Christian leaders serious thought as to what in our religion is of absolute unique and unsurpassed value which we must retain at all costs, and which we can offer to Jews and to all men with the full assurance that it is God's sufficient and satisfying answer for the deepest needs of the soul. We are in a changed world. Things are not as they were. To reach our unevangelized people we must not only have a real gospel, but we may find it necessary to reorient our missionary program. Certainly there is needed in the field of Christian and Jewish relations fresh spiritual adventure to open up new avenues of approach to the Jews, which can point a way for the gospel to assert its power and renew its youth.

## The Refugee Is the Modern Leper

By ADOLF KELLER

*Secretary of the Central Bureau for the Relief of Evangelical Churches of Europe*

ON A thousand European roads a caravan of despair winds its way slowly toward an unknown goal. Refugees from Spain in France, refugees in Holland, in Switzerland, in the Scandinavian countries; refugees from Czechoslovakia, from Germany, from Austria, from Poland, Hungary, Rumania, and Russia—Armenians, Assyrians, Ethiopians, Chinese . . . there is no end. . . . From destitution to despair they go, homeless, forsaken. It is terrible to have no homeland.

In olden times the lepers were thus hounded from place to place. Every village and every town was closed against them. The refugee is the modern leper, for he has no home, no fatherland, no bread, no papers, no rest, no refuge. Once the refugees were people like ourselves, who had homes, worked hard, raised their children to be good citizens. Yet a demonic power decrees: "Die! There is no place for you!"

Here is an intolerable wrong. We want to close our eyes to it—but we cannot. There they stand before our door—we've got to see them. They come at night. They invade our dreams. They stand beside our table when we eat. They are the spectres of today's civilization. Thus they rise before statesmen, idealists, pastors, peaceful citizens, reminding those who are happy that there is suffering in the world. They are our evil conscience; the wound no magic spear will heal. No one of us is responsible for this ruin, but we all share responsibility for our fellowman in terrible anguish.

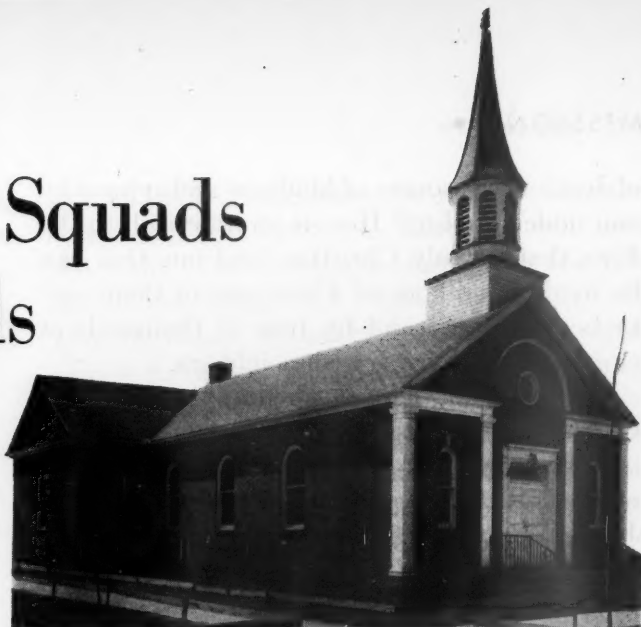
Perhaps the travail of this time will bring forth a new world—but will the refugee live to see it? Not unless we raise our voices for justice, and extend our hands in mercy.

*From Foreign Affairs Bulletin of the Presbyterian Foreign Mission Board*

# Farewell to Riot Squads and Police Patrols

By EARL FREDERICK ADAMS

*The Maywood Baptist Church, newest unit of the Brooks House Christian Center in East Hammond, Indiana. A picture of its beautiful and worshipful sanctuary appears below*



*A personal testimony to the social influence and evangelistic ministry of the Christian Center in transforming the lives of individuals and in changing the communities in which they live*

**T**OWNBEE HALL in London, and Canon Barnett, like Hull House in Chicago and Jane Addams, are names that will forever be associated in history. Through these was started a modern movement to change communities by establishing in them colonies of men and women of privilege and high ideals, who would become a part of the community, and through their leaven, transform the community for all of their neighbors.

In 1918 there came a realization that such Settlement Houses or Neighborhood Houses, staffed with Christian men and women and consecrated to Christian service, would be a most effective means for bringing Christ into such communities. So a new method of home mission work was developed. Of course many wondered whether such Christian Centers could be any-

thing more than Social Centers. Some questioned whether boys' and girls' clubs could really change communities even if the clubs had a vital Christian program. How could one connect a gymnasium with soul saving? How could a carpentry bench become an evangelistic agency?

Last November two of the largest of these centers, Brooks House and Katherine House, celebrated their 20th birthdays. What have the years proved as to the worth of this method of home mission service? A personal testimony ought to give a conclusive answer.

During my high school years my father was pastor of the First Baptist Church of Hammond, Ind. On Sunday afternoons I was one of a group of young people in his church who went out to conduct a mission Sunday school in a community known as East Hammond. This little settlement was located in a desolate region, almost devoid of grass, shrubs or trees. The people who lived there were for the most part workers in one of the great industrial plants of that area. According to the United States census, they were 100 per cent foreign-born or the children of foreign-born parents. Except for this little mission Sunday school, there was no religious work in the community whatsoever.

The people lived in what were called "company buildings," long wooden shacks similar to the temporary barrack buildings of the World War. On one side of each building were eight or ten front doors, and on the other side as many





back doors. Each family had two rooms, and the houses were entirely devoid of sanitary facilities or modern conveniences. These "company houses" stood in long rows in a stretch of barren, sandy ground. Off to one side was the main street of the community. Most of the buildings on this street were saloons and pool rooms. Each nationality had its own saloon as a gathering place for leisure hours.



*Training the girls of East Hammond, Indiana, in the care of babies*

The Sunday school was conducted in a little square wooden building, assigned us through the courtesy of the industrial plant. It was small and overcrowded, but there was a splendid spirit of contagious Christian friendliness. It soon became evident, however, that more adequate facilities must be provided. An appeal was made to the American Baptist Home Mission Society. After investigation its Board decided it was a worth-while place in which to invest funds.

Then my father was called to another pastorate and we moved away. A few years later I returned for a visit to East Hammond. I found that the little wooden building had been replaced with a fine brick structure known as Brooks House, named after the late Dr. Charles A. Brooks, a former secretary of the Home Mission Society. Its facilities included a branch of the public library, a day nursery for children, recreation rooms, and a chapel which was already outgrown. The activities of Brooks House were carried on seven days a week and represented marked progress over the day when the one religious influence in that area was confined to an afternoon Sunday school.

Some years later I went back for a second visit. And I discovered that the work had so expanded as to require a second unit of Brooks

House. This new addition housed a fine gymnasium, which served also as a community auditorium, class rooms for week-day projects in Christian education, and living quarters for the increasing staff of workers. Furthermore, I noticed that the community was beginning to change. There were not so many company houses and not so many saloons. Many side streets had been laid out. The people had erected dwelling places of their own. Many of them were attractive homes around which they had planted trees, shrubs and lawns. The whole district was beginning to improve.

And then came a third visit when I was invited back to speak at the dedication of the third unit of Brooks House. This unit was the logical culmination of 20 years of Christian service, a beautiful and attractive house of worship, known as the Maywood Baptist Church. Thus today Baptists have in East Hammond a solid block of fine brick buildings, standing in the center of a changed and growing community, and helping to extend the Kingdom of Jesus Christ. The Maywood Baptist Church is a beautiful and inspiring structure, built largely by the volunteer labor of that community. It stands as a symbol of the triumph of the Christian gospel. For the population has changed remarkably during the years in which Brooks House has expanded from a small Sunday school to a great Christian institution.

The gospel can and does change lives, and it can and does change communities. Our work in East Hammond bears testimony to that fact. Even the Chief of Police in that town is reported to have said at a great public meeting, "There was a time when we used to send a riot squad



*The Brooks House Christian Center in East Hammond, Indiana. The new church edifice has been erected beyond the wing at the extreme right*

and patrol wagon out to East Hammond every Saturday night, without even waiting to be asked. Today that community is a fine respectable neighborhood. This change is due in large measure to the influence of Brooks House and the workers who have labored there."

The home mission agencies may well be proud of their 20 years of service through this fine Christian Center. We have other Christian Centers placed at strategic points throughout the country, for Brooks House is only one of 67 Christian Centers now maintained by the Home Mission Agencies. During these 20 years in a quiet but persistent way, new locations of centers have been secured, new buildings have been erected, old buildings remodeled and a whole new technique of service worked out.

And yet after 20 years the purpose remains unchanged. A Conference of 75 Christian Center workers, held at Saugatuck, Mich., September 4-7, 1939, unanimously declared:

The purpose of the Christian Center is so to interpret the gospel by teaching and service as to make for Jesus Christ a commanding place in the life of the individual, the family and the community; in other words, the regeneration of every life and all of life! We minister to human needs as Christ would have us do. Activities have value as they promote vital contacts with Christian workers. Bad habits, customs and conditions must be replaced by good ones. Service should be on the basis of the family as the unit. Workers should seek to bring all converts into church membership upon confession of faith. Finally, that a proper proportion or balance should be maintained between recreational, educational, and religious expressions, with an unmistakable emphasis upon the religious. Each group should be followed

through until every individual is under direct Christian teaching and influence.

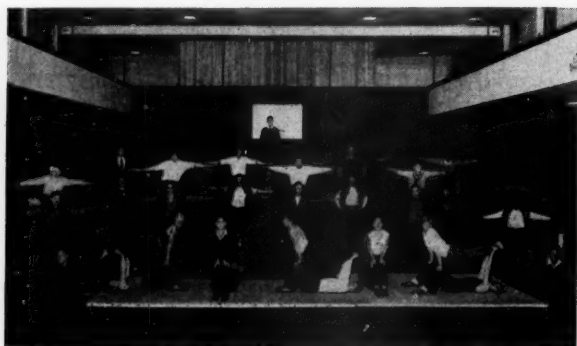
Through these years the guiding hand in Christian Center work has been Dr. John M. Hestenes, Director of Christian Centers for the Home Mission Society. He has coöperated with the Women's Society and the State and City Societies. He has worked with local Christian Center Boards. Always, he has inspired, and guided. He has been deaf to criticism. Through depressions and retrenchments he has kept on, showing how new centers could be built, suggesting advantageous locations, envisioning bet-



JOHN M. HESTENES

*Since 1923, the Home Mission Society Director of Christian Centers*

ter equipment and inspiring boards and communities. He has had great success in interesting industries to give financial help. In many places gymnasium facilities have been provided, not at the expense of the denomination, but through



LEFT: When the boys use the spacious Brooks House gymnasium. RIGHT: When the girls use the spacious Brooks House gymnasium. Physical education, handicraft, medical attention, social activities, religious services—all are part of the program at Brooks House

outsiders whom he has interested. But his great joy is not in his gymnasium at Brooks House where he makes his headquarters, nor at other centers, nor in the gardens or home for unemployed men or for dependent children, although these were outstanding contributions of missions to meet real need during the depression. His greatest joy is in the church which has been organized at Brooks House and its beautiful building, and in organized groups of Christians won for Christ in all of the Centers. In these groups are many young men and women who have become followers of Christ because the Christian Center reached them.

There is a thrill to such human life stories, and they abound in every center. Thus a little girl comes to live in an ugly community. Timidly she finds her way to the Center and discovers

all the joy of its clubs, the friendship of women who become her ideal, and she finds Christ. This brings higher ideals, new incentives and power to achieve these ideals. Finally through the help of these friends, college becomes possible. A complete surrender to Christ leads to consecration to missionary work. And today she is one of our missionaries, a living witness of the religious value of a Christian Center.

As Hull House bespeaks Jane Addams, so Baptist Christian Centers will always carry on the name of John M. Hestenes. I can well realize that money invested in such institutions is destined to bring forth a rich harvest, through changing individual lives and transforming whole communities. My personal observation of the work done through Brooks House is one reason why I believe in Home Missions.



## A SOUTH CHINA PRODIGAL

*A Chinese version of the immortal parable as contributed in poetry by a Baptist missionary who has served for nearly 35 years in China*

By EDITH G. TRAVER

**NOTE.**—In submitting this poem Miss Traver explained to the Editor that when she first went to China she asked a Chinese artist to paint pictures of the parables in Chinese style. Next she asked him to paint pictures of historic Biblical events and incidents. When the paintings were finished she realized that Noah in Chinese costume did not seem quite right, whereas the parables fitted into any setting. They are universal. So she has placed the Prodigal Son in South China.—ED.

SO long he's been away,—our second son,  
My heart is weary, waiting for him here.  
The dice, they say, and women hold him there.  
His little son is five years old, and still  
He's never seen the child; yet well I know  
How much he'd love him, quick and bright and gay.  
His wife waits, silent, serving us with care.  
I know her heart is wrung with grief, as ours.  
No word, for four long years! He is not dead.  
I know he yet will come. My heart cries out  
For him, our second son. He was so young!  
Do you remember all his happy ways?  
His brother, filial, straight in all his deeds,  
Is scornful now and harsh. I bade him stay  
His stinging tongue today against the lad.  
For, oh, the place seems empty, still and sad  
Without his laughter and his loving ways.  
He surely will repent! He knows we wait.

Oh, what is that? A beggar by the wall? It looks—  
It looks like—, can it be? It's he!  
Oh, quick to meet him! "Son, dear son, at last!  
Glad welcome home again, from wanderings far!"  
"Oh, Father, I have sinned in heaven's sight,  
I've sinned against you all these weary years.  
Let me your servant be, I dare not ask—."  
"Quick, man and maid,—the best long gown bring out,  
Fine satin shoes;—heat water for the bath!  
Run to the market for some fish and fowl,  
Sharks' fins, birds' nests, and all that goes  
To make a feast that's fit to welcome back  
Your younger master to his home once more!  
Make haste to spread the tables in the hall!  
His uncles call, his brother, cousins too.  
We'll offer thanks for Heaven's guiding hand,  
Then feast together and be glad once more.  
Come, son, your mother waits. Come in, come home."



## FACTS AND FOLKS

**Dr. and Mrs. Robert Routledge** after nearly 38 years in Latin America, have retired from active service to make their home with one of their daughters in London, Ontario, Canada. Nearly seven years were spent in Bolivia under the Canadian Baptist Board, and 31 years in Cuba under The American Baptist Home Mission Society. During most of the time in Cuba, Dr. Routledge was Superintendent of the Mission as well as Principal of Colegios Internacionales at Cristo, near Santiago. Most of the pastors and all of the teachers in the ten mission schools connected with Baptist churches are the product of this school. These Cuban leaders bear the impress of Dr. Routledge's strong character. Dr. and Mrs. Routledge were the recipients of many honors before leaving Cuba, including a testimonial dinner attended by former students from all over Cuba. The governor of the province took part and bore testimony to the unselfish service rendered to Cuba by Dr. and Mrs. Routledge.

**Rev. Wilbur Larson**, until recently pastor at Pullman, Washington, has been appointed by the American Baptist Home Mission Society as Superintendent of its Eastern Cuba Mission. Mr. Larson succeeds Dr. Robert Routledge, who retired because of having reached the age limit. The new superintendent has been on the field for some months familiarizing himself with the work, and has won the esteem of the Cuban pastors. He has a rare ability for mastering Spanish. Mr. Larson is a graduate of the University of California and of Berkeley Baptist Divinity School. Mrs. Larson is the daughter of the late Rev. F. D. Nelson, at one time colporter-

### *News brevities reported from all over the world*

missionary on the Pacific coast. An interesting article by Mr. Larson, entitled "The Black Peddler of Cuba," will appear in a later issue.

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**At the Sioux Falls College** commencement exercises last June a specially prepared bronze plaque was presented to Dr. Earle V. Pierce, former President of the Northern Baptist Convention, in commemoration of the 50th anniversary of his graduation. To relatively few men is given the privilege of returning to their alma mater for a 50th graduation anniversary. In the case of Dr. Pierce, the "class reunion" had to be celebrated by himself alone because the only other surviving member of Sioux Falls' class of 1890 was unable to be present.

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**Rev. Louis P. Jensen** of Chicago has been appointed Associate Secretary of the American Baptist Foreign Mission Society, in charge



Louis P. Jensen

of the Society's office in Los Angeles. He will represent the Society in all the Far West and Pacific Coast. He is a graduate of Colgate University and of Colgate-Rochester Divinity School. He has served as pastor in Delevan and in Chicago, Ill., and since 1927 has been the Director of Christian Education of the Chicago Baptist Association, in cooperation with the American Baptist Publication Society. For twelve years he directed the Chicago Baptist Summer Assembly. He is well known to the leadership of Northern Baptists. He begins his task in the Los Angeles office this month.

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**The continued need of relief** in China is evident from what Miss Florence A. Webster reports from Ningpo. "There is so much distress here," she writes, "that one is almost ashamed of having enough to eat and wear. The local relief committee is giving food, clothing, and medical aid to the most destitute, and is operating four schools for poor children. They are feeding each child once a day and for many of them it is the only meal in the day. The local committee also runs refugee camps and rice kitchens. We are doing all we can personally, even to the extent of buying things we neither want nor need from temporary peddlers who are trying to earn a living for themselves and their families. We have all discovered that helping people wisely in time of distress is difficult to do."

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**Five Telugu pastors** in South India were recently ordained at Ongole. Participating in the ceremony were two missionaries. Rev. F. P. Manley preached the sermon and Rev. T. V. Witter offered the ordaining prayer.

# Never Have We Known Such Suffering!

*A vivid account of missionary soup kitchen relief ministry in war-ravaged China where two small bowlfuls of rice often are all that stand between the war's victims and starvation*

**T**HE landing of the Japanese on the south bank of the Chientang River took us completely by surprise. Principal B. Y. Hsu of the Union Christian Middle School was here from Shanghai making plans for the opening of the new term. Teachers were being engaged and everything indicated a good term. Suddenly the blow fell. I was called from my room early in the morning before I had finished dressing. Two friends had come to tell me the news. One of them, a banker, urged me to go at once to the Bank of China to draw out any funds that might be there. Taking his advice I left at once. Arriving at the bank before 8 A.M. I found the doors open but the staff and funds gone. The bank was already on its way to a city 40 miles south of us in the hill country. So I returned home.

Since the Japanese were coming sooner than we expected, all our plans that had been made long ago for opening refugee camps had to be revised. People who had been appointed to various tasks were not in the city. New appoint-

**By A. F. UFFORD**

ments had to be made. Two of our most trusted helpers were travelling in the country. These two pastors were both back by Wednesday. By Thursday we had things in shape to receive

**BELOW:** *Two blind men coming for their daily rice. The wall sign reads, "Come to the relief of the destitute. If you have, give"*



**BELOW:** *The crowd in front of the Shaohing Baptist Church waiting for their daily rice. RIGHT: Rear entrance where those who have obtained their daily portions make their exit*



refugees. We were none too soon for a panic occurred Thursday night and there was a great rush of people for the camp. We received nearly 400 only to learn within a few days that it was a false alarm. That people were terrified is not surprising. All day long the roar of cannon could be heard. People fleeing to the city declared that the Japanese were advancing with great rapidity. As the story was later pieced together it appears that the Japanese forces to the number of 2,000 passed within less than ten miles of us on the west. After making a large circle to the east they returned to Siaoshan, where they have established their base for operations on this side of the river.

Three days later we had another hectic experience. Being very tired after a long and trying day I went to bed at 9 o'clock. I had barely got in bed when I was called with the word that people were crowding the barricades to enter the refugee camp. I went out at once. I found about 200 people up against the barricade trying to get in. Since we had opened the camp once before when there was no occasion for it and since our supply of rice was so very limited that we did not dare to open again until the crisis was actually at hand, we tried to persuade the people to go home. Here a fresh difficulty arose. That night special martial law was being enforced and people were not allowed to pass on the streets. It fell to my lot to escort many of the neighbors to their homes. At frequent points the police were lined up across the streets with drawn revolvers or carbines ready to fire. Whenever I approached they cried out, "Stand still." Of course I stood with my lantern high over my head and declared my name and business. When they were satisfied they told me that the people could pass one at a time. In this way three different groups were escorted to their homes.

The next day the District Magistrate sent for the head of the Red Swastika Society and me, as chairman of the Refugee Camps of the Christian church. He told us that he wanted us to take charge of a part of the relief work in the city. He had several hundred bags of rice to turn over to us and \$5,000 (Chinese currency) in relief funds. He gave us every facility for getting the rice in from the country, including police to prevent looting on the way. He also handed over to Dr.

Stannard and me the \$5,000 in cash. That very night serious looting of rice shops took place in the city. Through mistaken identity one group of soldiers coming into the city started firing upon another. The officials being rather nervous thought the Japanese had arrived. Some of the police and some of the officials left the city and the bad characters along with the hungry people went from rice shop to rice shop.



*The crowded street approaching the Shaohing Church. The wall sign says POST NO BILLS! as in America. The boy wears a double white string as indicating he is mourning the death of two relatives*

The District Magistrate did not flee. When I saw him the next morning he was dressed in an old gown. He explained that he had been the rounds of the city the night before to convince himself that there were no Japanese in the place and been soaked in the rain and wet. His better garments were now drying. This magistrate is typical of the newer class of officials in China. A graduate of Chiaotang University, with post graduate work in France, he is giving himself unsparingly to the relief of the suffering people! It is a joy to cooperate with such a man. In speaking of losses sustained during the war he said that in the earlier days of the war in the fighting around Sungkiang his family had lost everything they had. Yet he showed no bitterness in his attitude toward the invader.

In response to his request we have entered upon a thorough-going plan of relief. Two soup kitchens have been opened under the auspices of the International Relief Committee in Shaohing, one in the Primary School building adjoining our city church and the other in the match factory



belonging to the Catholic Church. There was a lot of work to be done in getting ready. In one of the vacant rooms of the primary school a brick range was constructed. It was built in the form of a letter L, with three large kettles for boiling rice on the long part and two on the short. The fire box is very small and has no door at the top, so the wood is put into it in a perpendicular position. The opening through which the fire is drawn into the space under the five kettles is only about four inches wide, but the draft is good. There are no facilities at hand for washing the rice before it is put into the kettles, so a large fanning mill, similar to those which we used to have on the farm when I was a boy, is used to get the dirt out. The soft boiled rice called "tsoh" is entirely free.



*The Baptist Church in Shaohing, where 1500 people are receiving soft boiled rice every day to save them from starvation*

A list of 1,000 of the poorest people in the neighborhood of the church and the neighborhood of the mission at the south end of the city was selected. These people were given books of ten tickets, each dated according to the day of the month. The people who are to get the "tsoh" enter the main gate of the church, pass along to the east of the building, and enter the school house at a side door. When they enter the church premises their tickets are exchanged for a bamboo slip which in turn is exchanged for the "tsoh" when they reach the schoolhouse. The

"tsoh" after being boiled is placed in large jars for serving. A long counter has been made and as each person presents his bamboo slip, he or she is given two ladlefuls of hot "tsoh." Various containers are used. One day I saw people with wash basins, tin pails, earthenware jars, wooden buckets and dinner pails. Old people, blind people, children and mothers with babes in their arms were in line. Some people were so hungry that they licked the edges of the pail where drops of "tsoh" had fallen as it was dished out. The rule is that each ticket entitles the holder to only two ladlefuls of "tsoh," the equivalent of two small bowls. In many cases, this is all that there is between a person and starvation.

What we are doing at the Primary School building is being duplicated at the Catholic match factory, and by the Chamber of Commerce in three more places. In the places operated by the Chamber of Commerce a charge of four cents is made for each person. There is good reason for this united effort. *Never have we known such suffering in Shaohing.* Transportation is paralyzed. Business is at a standstill. Wealthy people have moved to the country. The poor are destitute. The best known cloth shop in this territory was bombed. The firm is closing its two stores, dismissing its clerks, and going out of business for the time being. The post office has its headquarters in a village five miles away. The staff come in each day with the mail matter that has not been handled the day before. The office is opened from one to 4 P.M. Then everything is loaded into a boat and back the office goes to the country.

Such is our situation. We are still in unoccupied territory, but feeling keenly the pinch of the blockade and the uncertainty that never knows when the blow may fall.

In the meantime the Primary School has been opened with 100 pupils. The Christian Hospital is continuing its ministry of healing to wounded soldiers and destitute civilians. And the church is maintaining most of its usual program and its services are well attended. Should we be invaded we are prepared to open four more refugee camps under the International Relief Committee, two in the school buildings, another in the Catholic match factory and one in private homes.

But how we long for peace!

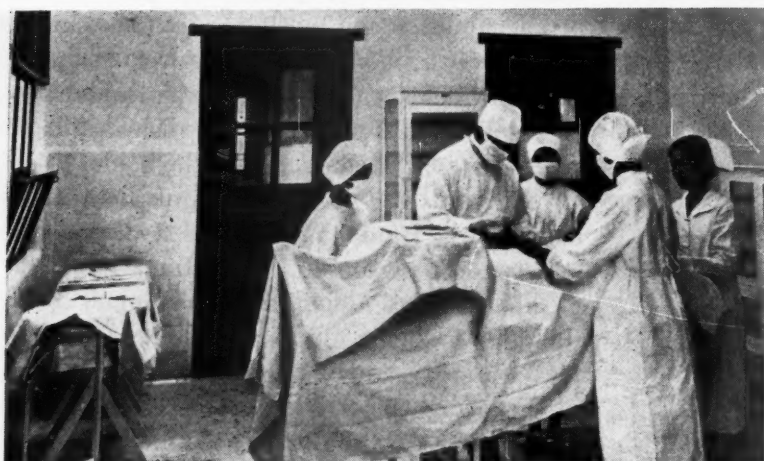
# N·E·W·S

from the  
WORLD OF MISSIONS

A MONTHLY DIGEST

from Letters and Reports of

FIELD CORRESPONDENTS



*Surgical operations are necessary in the Philippine Islands as well as elsewhere and are performed with modern antiseptic technique*

## More Than 60 Patients Every Day

*In submitting his latest annual report, Dr. Frederick W. Meyer includes a brief summary of the vast changes he has witnessed during the 20 years since 1919, when he began his medical missionary service in the Philippine Islands*

By FREDERICK W. MEYER, M.D.

**T**WENTY years have elapsed since that youthful couple, Dr. and Mrs. Meyer, arrived at Emmanuel Hospital in Capiz.

Much can and did happen in the space of two decades. In those early days the Philippine Islands were steeped in separatistic provincialism, without the privileges of a widespread literacy, without adequate transportation and roads. But now you can go anywhere of importance on good roads, splendid steamers or via air service. In those early days hospitalization brought hours of dread and hesitancy, but now we lack floor space and beds, because the hospital service has become attractive to thousands and fear has been eliminated. In those days infant mortality ran up to 235 per 1,000 births, but now

statistics reveal a lower percentage than in some states and cities of the United States. In those early days many of our leaders were thinking in terms of personal and political aggrandizement, but now in the fifth year of our Commonwealth establishment, our statesman President, Manuel L. Quezon, surrounded by a cabinet of able men, brilliant in their spheres of activity, heads the government with emphasis on social justice. The downtrodden peasant of yore sees light and walks toward that goal. It will take additional years to establish a fairly firm economic system with fair play between capitalist and the ordinary common "tawo" in the tenancy problems. However we are proud, and rightfully so, of our accomplishments,

especially since the formation of the Commonwealth.

Twenty years have seen a small 20-bed hospital grow to 80-bed capacity, with a better record of inpatients for 1939 than ever before, namely 2,441. We do see first century pictures of disease and neglect of body in the Orient, but as men and women of science in medicine, we see results. There is always the Macedonian cry for aid, but alleviation follows at the hands of the doctors and nurses, motivated by the teachings of the Great Physician with the aid of modern medicine and surgery.

It has been a source of great satisfaction to train girls in the nursing profession. We are proud of our graduates, in their Christian spirit of service. We have a loyal staff of graduates at the hospital, to supervise the work. Miss Clara Pedroso has been the acting superintendent of the school in a very efficient and creditable manner during the absence of Miss Adams.

Dr. Pedro Alcantara has carried on as acting director of the hospital during two furloughs of the Meyers and merits praise in administration of the hospital with full power. Dr. Tito Acuña has been on the resident staff now for five years and ranks now as my associate. It has been a pleasure to see him grow in ability and efficiency. Dr. Conrado Salcedo does creditable work as interne. Summer internes from the Manila medical schools help out during summer vacations. A loyal staff of visiting doctors supported the work with over 700 inpatients; special thanks are due these doctors for their support and interest.

Surrounded by a world of greed, war and injustice, we of the Philippines live in peace, although the Occident may see black clouds of aggression hanging over us in the dreams of independence. We, all of us of the Occident and the Orient, can strive towards good will among men by eradication of economic friction. Exclusion acts should yield to quota legislation, and thus courtesy and sportsmanship should abolish race prejudice in international idealism as the goal. We of the great Christian nations of the world yield lip service to the Christ of all centuries, but are afraid to apply His teachings, believing them as antiquated as the first century in our materialistic atmosphere. Dare we be Christians? Such is our belief at Emmanuel and its sphere of influence, no creed, no color line, and no wonder that Emmanuel Hospital is beloved.

Our heartiest thanks are due to our numerous White Cross service friends in America for their continued gifts in varied supplies, so helpful in our various departments. God bless them. White Cross supplies which consisted of gauze, lines, towels, bandages, nursery necessities, and rubber supplies, and amounted in value to 3,000 pesos, were contributed by 367 societies in the United States.

Patients totalled 2,441 of whom 902 were men, 767 were women and 772 were children. Daily average was 62 hospital patients.

Death came to 135 patients while in the hospital, one third of whom died within 24 hours after being admitted because they were brought by relatives or friends too late for even emergency treatment.

Surgical operations totalled 662.

Medical cases totalled 1615, surgical cases 631, and obstetrical cases 195.

One third of all patients were charity cases; the rest paid 33,-

347.75 pesos in fees. A peso is equivalent to 50 cents in American currency. Of the charity cases 293 expressed their appreciation by donating 430 pesos worth of chickens, eggs and vegetables.

### Missionary Oddities

Number 21

#### PREACHING TO THE COURT

**A** CHRISTIAN convert from Mohammedanism, living in the village of Tamluk in the Midnapore District, was brought into the Midnapore Court on a trumped-up charge of having abducted a girl.

As a witness for the defense he summoned Rev. John Faithful, a Bengali preacher who is engaged in colporter service in Calcutta. The preacher testified that on the night of the alleged abduction the Mohammedan prisoner was actually staying in the preacher's home in Calcutta.

Here seemed to be a perfect alibi. But the judge was not satisfied. Neither he nor those in the court room personally knew the preacher who testified for the defense. The only way whereby the judge could satisfy himself that the man was actually a Christian preacher was to ask him to take 10 minutes for preparation and then to preach to the court.

The court recessed for 10 minutes while the preacher retired for meditation and prayer. When the court resumed session he came back and preached a sermon to the judge, to the lawyers, and to all present in the court room.

The Mohammedan was acquitted!

(From Rev. William C. Osgood, Midnapore, Bengal-Orissa.)

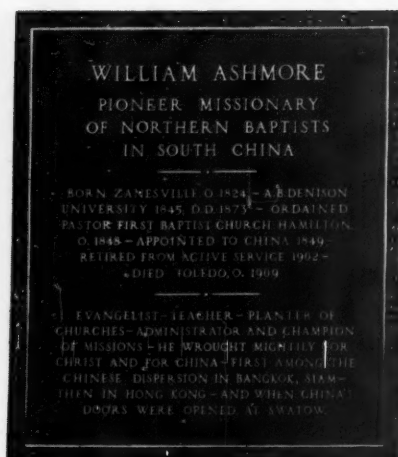
### Chinese Churches Reopened in Japanese Occupied Areas

Encouraging reports have come regarding the reopening of some of our churches in occupied areas. For example, the church at Ampou had been closed since the middle of June when the Japanese took possession of that large market town. The chapel happens to be situated in a district which was marked off and restricted by the military, into which no one was allowed to penetrate without a pass. The chapel itself was occupied by Japanese cavalry and the auditorium turned into a horse barn. For weeks practically none of our church members were even living in the town. With the subsidence of military operations, a few of them gradually returned to their homes and eventually the restrictions were relaxed and the chapel vacated. Our field worker, Mr. Tang Chhiang Hua, visited the place several times during the Autumn. As a result of his visits and encouragement, the building was cleaned up and services resumed under his leadership. About 60 were present. The joy of the people in the rehabilitation of their church life was very touching. In Swatow, our Kialet church likewise resumed services about the same time with approximately 200 people present.—Kenneth G. Hobart, Swatow, China.

### A Memorial Tablet to William Ashmore

An impressive ceremony occurred in a little cemetery in Granville, Ohio, June 9, 1940, during commencement week at Denison University. In memory of Dr. William Ashmore, who had served for more than 50 years as a Baptist missionary in China, a bronze tablet was affixed to his tombstone and unveiled by the Denison University Alumni Association. Dr. Ashmore was one of Denison's





most distinguished alumni and a graduate of the class of 1845, nearly 100 years ago. Funds for the tablet were raised by popular subscription through the efforts of a special committee headed by President Avery A. Shaw. The unveiling and dedication service in the cemetery included a prayer by Rev. A. J. Tuttle of the Assam Mission, and an address on the life and service of Dr. Ashmore by Rev. George H. Waters, now retired, who has himself given 37 years of service to the same South China field where Dr. Ashmore had served from 1849 to his retirement in 1902. He died in Toledo, Ohio in 1909.

### Ancient Superstitions Still Flourish in Burma

Ancient superstitions still flourish in Burma even though Christian missionaries have been at work here for more than 100 years. Recently a new bridge was built near Taunggyi. So the non-Christian people felt that it would not hold unless it was dedicated with human sacrifices. One night two people were murdered. Now, of course, the bridge will be successful! And when Dr. Seagrave passed through Rangoon he told us about the plague epidemic which had been raging in Namkham. Even though he did all he could to instruct the people, they still believed that the

plague was caused by evil spirits. A Shan Buddhist headman of the town, brought a little old woman to trial who was accused of being a witch and causing evil spirits to go into people. One of the boys into whom she was supposed to have sent an evil spirit was produced by the headman. She said, "If the boy has an evil spirit let it come out." And the boy immediately vomited. This proved, of course, that the old woman was guilty. And so she was banished to live all alone in a little hut out in the jungle. One night five men went and murdered her. When brought to trial by the government, they confessed and said they had done the deed in order to save many people from the power of the witch. These happenings make us realize anew the need for Christ and His salvation.—*Muriel Smith.*

### Annual Garden Party of the Governor General

Once each year the Governor General of Burma opens the gardens of his palatial residence to the invited public of all communities in Rangoon. For two hours or more he and his Lady entertain well over 1,000 people, shaking

hands with all, giving them tea on the lawn and the freedom of the grounds. Photographers from the city mingle freely with the crowd and snap candid camera pictures of the attending celebrities and notables. Mrs. Elsie N. Chaney furnishes the accompanying picture in which President Hla Bu of Judson College and Mrs. Hla Bu are seen in the left foreground just after they had shaken hands with Sir Archibald Cochrane and Lady Cochrane who stand on the small platform in the center. The big towering Sikh policeman stands motionless at the right.

• • •  
Of the total edition of 2,000 printed copies of the proceedings of the Baptist World Congress in Atlanta (*Reviewed in MISSIONS, March, 1940, page 164*), 1,554 copies have already been sold, leaving only 446 on hand. Receipts from sales totalled \$3,071.03. Costs of printing and distribution amounted to \$2,548.34 leaving a profit of \$522.69. That will be increased as the remaining 446 copies are sold. Mr. John Nuveen personally bought 100 copies at \$2.50 each which he then donated to 100 Baptist libraries.



*The garden party of the Governor General of Burma. President and Mrs. Hla Bu of Judson College are just taking their departure after having been received by Sir Archibald and Lady Cochrane*

# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and finally changed to *MISSIONS* in 1910

WILLIAM B. LIPPARD, *Editor*

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*Field Correspondents in Four Continents*

Vol. 31

SEPTEMBER, 1940

No. 7

## The Four Horsemen of the Apocalypse and Half a Million Dollars

NOT since man has walked this planet has the world faced a period of misery and agony comparable to that which lies immediately ahead. Across two continents, Europe and Asia, the Four Horsemen of the Apocalypse—pestilence, war, famine, death—are riding grimly, fiendishly, leaving behind them suffering and woe whose immeasurableness defies all imagination. Millions in China have lost all possessions and have exhausted all personal resources. Millions in Europe this fall and winter face stark, hopeless starvation. American investigators predict that Europe will soon experience a famine more devastating than anything heretofore known. Even in the Scandinavian countries the shortage of food will be acute. All of this presents a heartbreaking appeal to American unselfishness and practical sympathy.

With far-sighted wisdom and promptness the Northern Baptist Convention at Atlantic City created its World Relief Committee. With similar promptness and wisdom the Committee has considered the duty of Northern Baptists. *It is appealing for a relief fund of \$500,000 over and above contributions to the unified missionary budget.* Big as that sum may seem, it is only a

fraction of what this great denomination ought to do. With plenty to eat, living in comfort, crowding our highways with cars, worshipping in our churches without fear of interference, enjoying life amid the security of American isolation, for Baptists to do less should make everyone of us ashamed.

Donations received will be distributed by the Committee among several worthy causes. These include relief needs of Baptists in war ravaged areas of Europe, destitution and want among missionaries of European mission boards now cut off from all home support, support of Christian refugees from Europe now in America, other emergencies, and last but not least, the overwhelming need in China of which the end is not yet in sight. All of these are of particular concern to Baptists. For this reason our response as American Christians must be in addition to our response as American citizens to the appeal of the Red Cross and other worthy causes.

In the vocabulary of all true religion and of enlightened civilization are four great words—truth, love, justice, mercy. Today's appalling world disaster presents a glorious opportunity as well as an inescapable obligation to prove the reality of mercy.

*(See announcements on the inside cover page and on pages 391 and 423.)*

## God Opened a Door and Southern Baptists Closed It

THE official report of the World Conference on Faith and Order at Edinburgh in 1937 included Dr. J. R. Sampey's remarkable affirmation of the position of Southern Baptists. In this published report every church historian—Anglican, Russian Orthodox, Lutheran, Roman Catholic, or of any other faith—is told tersely yet comprehensively by Dr. Sampey that "men are saved by faith in Christ without the intervention of priest, church, or sacrament."

Now comes another printed report, issued by a "Committee appointed by the Archbishops of Canterbury and York," to appraise the findings of the Edinburgh conference. Again the position of Baptists is included. On page 5 it says:

There was a large representation of Baptist churches at Edinburgh who came to make their point of view understood. Almost the whole time of

the section on the sacraments was taken up with a discussion on Believer's Baptism.

On page 25 appears a reference even more complimentary to Baptists:

The Baptists made it clear that they could only accept agreement as to baptism in the sense of the baptism of believers. For them infant baptism is excluded. What matters is the profession of faith.

*This is published in an official report of the Church of England under the sponsorship of its two ranking prelates! Who will now dare to say that Southern Baptist participation in the Edinburgh World Conference was a mistake?*

In view of these considerations the action of the Southern Baptist Convention at Baltimore on June 14th in voting to decline the invitation to join the World Council of Churches will be regarded by many people as a grave blunder and a regrettable mistake. Debate at Baltimore was most illuminating. The older, conservative leaders in the Convention were unanimous in urging the Convention not to join the World Council; the younger, forward-looking pastors deplored the traditional Southern Baptist exclusiveness and appealed for larger participation in the world brotherhood of all the churches of Christ.

It is fascinating and alluring to meditate on what significant contribution Southern Baptists might have made by accepting that invitation. They would have lost not an infinitesimal iota of Baptist independence. They would have gained immeasurably from the larger fellowship. And they would have strengthened the emphasis on spiritual freedom which even the World Council sorely needs in this era of almost universal trend toward authoritarianism. The influence and service of the World Council will be incomplete, inadequate, insufficient without the witness of Southern Baptists.

How unfortunate it is that having basked for a little while in the sunshine of ecumenical fellowship, Southern Baptists now withdraw again into the shadows of ecclesiastical isolation. The conclusion seems inescapable. God opened a door through which Southern Baptists would have continued their testimony and witness so auspiciously begun at Edinburgh. Courteously, fraternally, yet firmly they closed it. Perhaps the younger, forward-looking pastors will pray God some day to open it again.

### President Roosevelt's Proclamation Should Have Included the Church!

WHEN the President of the United States, of his own volition and without the initiative of Congressional resolution, set apart Employment Week in the interests of older workers, he addressed his proclamation to business and industry. Calling attention to the marked prejudice against the worker or employee over 40 years of age, he declared:

It is important to our social equilibrium that opportunities be equitably shared and that no group in the population shall feel itself discriminated against in hiring policies.

Among those over 40 years of age are a great body of our most experienced and able and competent workers. This group as a whole is not sharing as fully as other groups in employment revival.

It is particularly important that those men and women shall be freed from the handicap of an unfounded prejudice against age alone. I should like to ask employers throughout the country to give special consideration to this problem of the middle-aged worker and to determine whether applicants over 40 years of age are being given a fair opportunity to qualify for jobs.

There is no factual basis to support the continuance of the prejudice against middle-aged workers.

It is regrettable that in his appeal the President did not include the Christian church! Surely the church is as much and perhaps more at fault here than the world of business or industry. Too often the church prefers younger men for its pastorates and manifests an unreasonable and thoroughly un-Christian prejudice against middle-aged ministers. To repeat and adapt the President's words, "Among those over 40 years of age are a great body of our most experienced, and able and competent workers (ministers)." And yet the church persistently and shamefully disregards them and restricts its pulpit committees to the choosing of young candidates.

If middle-age is a problem in industry and business and if its leaders are expected to provide "fair opportunities," to remove prejudice, and maintain "social equilibrium," the church should set a first-class example in its treatment of middle-aged and older ministers.



## Editorial ♦ Comment

♦ An incident that revealed the absolute maximum of the colossal irony of war was reported from Norway. When the German bombing planes roared over an area devoted to the raising of silver foxes whose furs command a high price wherever winter clothing is worn, the planes as they swooped past, frightened the animals so badly that they bit one another, scarring their furs, and in some cases inflicting fatal wounds. So the Norwegian owners of the fox farms complained to the German military authorities. They authorized the farmers to set up poles, with little flags as signals to the German air pilots to give the farm areas a wide berth. What could be more ironical? Bombing planes ruthlessly kill men, women, and children, but spare the foxes! From no war zone throughout Europe has there come a news story reporting that flag poles were erected to signal bombing planes to spare human beings.

♦ At this time of world upheaval when war is rampant and hate marches on relentlessly everywhere, the Christian church needs to do everything possible to maintain unbroken its world fellowship. The Federal Council is therefore sponsoring the observance on October 6th of World Communion Sunday which was first inaugurated four years ago by the Presbyterian Church. Its purpose this year is to secure the attendance of every church member at the Lord's Table on the same day and to emphasize in every church the reality of the fellowship that binds the Christians of the world together. Lest there be ecclesiastical misunderstanding or theological objection, it should be emphasized that *the proposal is NOT for union communion services*. The simple objective is that every Christian shall share in the Holy Communion in his own church, and by its simultaneity be made aware of his spiritual oneness with all other followers of Christ of all races and nations around the world. Many churches are already planning for a visitation of their entire membership on the preceding Sunday afternoon, September 29th, to stress the importance and significance of World Communion Sunday a week later. It is earnestly hoped that every Baptist church in America will join heartily and impressively in this observance.

♦ The denomination's fiscal year which began May 1st had a fine start. Receipts for the remittance period ending July 15th, as reported from every state convention except one, showed an increase of 14% over the corresponding period of the previous year. It is a long time since a fiscal year had so encouraging a beginning. This made unusually pleasant summer

reading at Baptist headquarters and in the offices of every missionary organization that participates in the unified budget. Editorial comment here should be superfluous. The maintenance of this trend throughout the year would obviously have a profoundly stimulating effect wherever Baptist missionaries are today proclaiming the enduring gospel in this disintegrating world.

♦ How the Bible is making its way around the world until eventually every tribe shall have the Word of God in whole or in part in its own tongue, is indicated by the latest announcement from the American Bible Society. The entire Bible has now been translated into 182 different languages, the entire New Testament into 223 languages, one or more entire books, usually a gospel, into 547 languages, and limited selections (the usual beginning) into 87 languages, making a grand total of 1,039 different tongues and dialects. In the year 1939 the Bible Society added 18 new languages to its previous list of 1,021, of which six were in Africa, seven in Asia, four in the Philippine Islands, and the remaining one an Indian dialect in British Columbia.



## THE GREAT DELUSION

Number 73

### ALCOHOL AND GASOLINE WILL NOT MIX

LAST year drunken driving caused 558 automobile accidents in New York State, resulting in the deaths of 56 people and injuries to more than 900 others. This was an increase of 12% in deaths and 19% in injuries over the preceding year's toll of accidents due to intoxicated drivers.

Contributing factors were excessive speed in 48% of the cases, and driving on the wrong side of the road which accounted for 23% of the accidents. Obviously a man under the influence of liquor has no awareness of the rate of speed at which he travels, nor can he distinguish between right or left on a road.

More terrifying were the personnel factors. Of the 56 people killed, 38 were drivers under 40 years of age, one was a drunken youth driver under 18 years, while 19 were drunken women drivers.

It makes gruesome, unpleasant reading. Altogether too naïve therefore is *The New York Times'* editorial comment on this record. "Clearly, new and more effective efforts must be made to prevent this folly of mixing alcohol and gasoline."

Somebody should have thought of that before the repeal of prohibition.



# Labor Day

A PAGE OF DEVOTIONAL READING SUGGESTED FOR THE HOLIDAY IN SEPTEMBER

## A Prayer for Labor Day

*AS children of Thy bounty, Thou Giver of all, we observe everywhere in all Thy works an overflowing provision for the needs of man.*

*Forbid, O God, that we who acknowledge Thy fatherhood and our common brotherhood should be content with any scheme of life whereby the workers, and those who are willing to work, are shut out from their heritage amid this great abundance of good things.*

*Help us to put our heads together and to keep our hearts in unison that we may devise means whereby all industrious men and women may have their every need supplied, and an abundance may be left for those who ought not to toil. Amen.* — GEORGE W. COLEMAN in *The People's Prayers*.



## Thoughts on Labor Day

Christianity teaches justice and a sense of responsibility. It is inconceivable that mob violence or industrial strife could exist among Christians. — REV. MERLE H. ANDERSON.



## Labor Day Scripture

That every man should eat and drink, and enjoy good in all his labor, is the gift of God.—*Ecclesiastes 3: 13.*

That the Lord thy God may bless thee in all the work of thy hand which thou doest.—*Deuteronomy 14: 29.*



The cure for the conflict and the confusion is the understanding and sympathy that brothers should show toward brothers and a recognition of the Fatherhood of God who binds all men into one family. This is the only solvent for the hard bitterness of our society. With this love we can go on to the solution of our difficulties and the building of the kingdom of God. Without this we go from strife to strife unto national and social suicide and make ourselves a tool of selfish dictators who govern with hate those who will not conduct themselves with love and good will.—From *The Methodist Protestant-Recorder*.



Labor needs to take to heart the moral and spiritual lessons which the church proclaims. Workers who have no brotherhood in their own hearts and who

cannot practice brotherhood in their own organizations will hardly succeed in building a brotherly social order. If they want a new world, they must themselves become new men. They need the church; they need religion; they need the gospel of the Carpenter of Nazareth. Labor Sunday should make our churches more sympathetic to the needs of the workers, including those who desire to work and have no opportunity. On the other hand it should make the workers more ready to listen to the voice of the church when it speaks the word of its Lord.—From *The Presbyterian Tribune*.



The founder of Christianity was a workman. Christianity stands in peril when it forgets that Jesus knew what it meant for a man to labor with his hands. He knew that creative work gave meaning and splendor to human life.

Work was not a burden which Christ reluctantly assumed. It was a means of fellowship with God, for Jesus said, "My Father worketh and I work."

Any economic society which fails to provide work for all is tainted by unemployment and is immoral to the extent that it fails to seek a cure. We would, therefore, confess the corporate sin of our society in which millions today are denied the right to work.

Economic desperation leads multitudes of well-meaning citizens into temptation. Baffled, confused, embittered, seeing themselves in want in an age of potential plenty, they know not where to turn. In such a psychology of despair class bitterness increases, race hatreds flourish, civil liberties are curtailed or destroyed, labor's rights of organization are imperilled, and the ground is prepared for violence and dictatorship.

It is not enough to condemn these alarming social symptoms which have already made their appearance in the life of our country. The more alarming the symptoms the more urgent it is to insist that the nation's attention be focussed on the causes.

Because of the issues of justice, of human personality, of suffering and want, and of peace or war which are involved, unemployment is a major concern of the church. The church must insist that every man shall have an opportunity for self-respecting work.—From *The Labor Sunday Message* of the FEDERAL COUNCIL OF CHURCHES.

# The World Service of American Baptists

*There is no excuse for  
an uninformed Baptist!*

DIGESTS OF THE YEAR'S WORK OF THE NATIONAL MISSIONARY SOCIETIES AND  
BOARDS, BASED ON THEIR ANNUAL REPORTS TO THE ATLANTIC CITY CONVENTION

*Any subscriber to MISSIONS may have a copy of any annual  
report free on request. Send a post card to the Editor,  
specifying the missionary society whose report is desired*



*Picturesquely situated on the Gulf of Finland is Estonia's capital city, Tallinn, formerly known as Reval. Baptists have a strong church here and a theological seminary in one of the suburbs. What will happen now that Estonia again is absorbed into Russia, can easily be imagined*

## What Happens Anywhere Is Felt Everywhere

*In spite of war and upheaval in many  
areas, the Foreign Mission Society re-  
ports an encouraging year*

By JESSE R. WILSON

WAR in the Far East and in Europe is the recurrent note in this year's annual report of the American Baptist Foreign Mission Society.

### MISSIONS IN WARTIME

What happens anywhere is felt everywhere in today's world. Therefore no land where Baptists support mission work is too remote from the centers of conflict to be affected. Mail is censored and otherwise delayed. Steamship sailings are infrequent and uncer-

tain. Passenger and freight rates have risen sharply. Increased living costs put almost unbearable strains on the meagre salaries of missionaries. On some fields important articles of food, clothing, and medicine are not available at any price. In China, much work has been disrupted. In some instances both leaders and people have been widely scattered. The amazing thing is that the work as a whole goes on.

Incidental to war in its total effect on missions is the fact that relief funds must be raised in addition to missionary budgets. And not only relief funds, but support must be secured for certain German, French, Danish, Norwegian, Finnish, Swedish, and eventually Dutch, Belgian, and Swiss missions which are now isolated from their usual sources of income.

### REPORTS FROM THE FIELDS

The detailed reports from the fields emphasize among other encouraging developments the increase



(from 352 to 426) in enrolment at Judson College of Burma, and in other schools, in spite of a strike situation affecting schools; the extension of the Pyinmana Agricultural School's influence to the Kachin Hills; the completion of the translation of the New Testament for the Chins of Burma, and an improved translation for the Mikirs of Assam; the baptism of caste people and a Lombadi man and wife in South India (the Lombadis are the gypsy people of India); the development of lay leaders in Bengal-Orissa; the growing influence of Christians in the government of China; the union of Northern and Southern Baptists in Japan into one convention and the opening of a theological seminary under the new convention; an increase of ten per cent in the membership of Baptist churches in the Philippines; and increased and fruitful cooperation among the various evangelical missions at work in the Belgian Congo.

### THREE MAJOR IMPERATIVES

The three imperatives which have confronted the Society for many years are again noted and accented: the imperative (1) to enlarge our missionary staff, (2) to restore severe cuts made in missionary salaries, made all the more necessary by rising costs on the fields, and (3) to increase appropriations for work and equipment.

### TRAGIC LOSS OF MISSIONARIES

Over a long period of years, the missionary staff has been reduced by two factors working together: (1) the retirement and death of missionaries, and (2) the Society's inability to make normal replacements. In 1922-23, there were 603 missionaries in service; two years ago, 360; last year, 354; with a forecasted reduction during the current years to 338. Not for 40 years has the Society had so few active missionaries as at present. This reduction has resulted in increased burdens for the missionaries remaining. The strain has been great for all, and far too great for some, notably for three who died suddenly at their posts: Rev. J. H. Cope in 1938, Mr. H. W. Smith in 1939, and Rev. G. D. Josif in 1940. While these three deaths occurred in Burma, the same conditions under which these strong, brave men broke and fell obtain on all fields. There should be no surprise, therefore, if others go in the same way. Is it not wrong before God to fail to send relief by greatly increasing the number of new missionaries?

### NEW MISSIONARY APPOINTEES

The year witnessed the appointment of four new missionary families: Rev. and Mrs. Franklin O. Nelson, Rev. and Mrs. Leonard A. Crain, and Mr. and Mrs. C. R. Horton to Burma; and Mr. and Mrs.

Stephen J. Goddard to China. All are well equipped for their work as ambassadors of Christ, nevertheless four new families are distressingly few when 46 are urgently needed. How shall they go unless they are sent? How shall they be sent unless Northern Baptists recognize their responsibility and high privilege and provide the necessary funds?

### PROMOTIONAL EFFORTS

Last winter's Baptist Convocations, in which the Society's secretaries have served; the Foreign Missions Convocation which set forth the world mission of Christianity in a world-wide broadcast whose outstanding feature was the magnificent address of the Queen of Holland; seminars for the senior students of Baptist theological seminaries; an extensive deputation schedule for missionaries on furlough; and the issuance and distribution of attractive folders and booklets, have been among the chief missionary promotional efforts of the year.

### FREELY WE HAVE RECEIVED

What is news to us in our morning papers is stark terror and tragedy to millions of people in other lands. We live in a free land. We are spared the horrors of war. We have an abundance of food. Our young people are found, not in refugee centers or on battlefields, but in schools and on playgrounds. We know the God of righteousness and truth, and can worship Him in freedom and joy. All things which enrich our lives come from Him. But He is not ours alone. He rightfully belongs to the whole world. What have we to offer to distraught hearts and minds everywhere that is at all comparable to His eternal gospel? The giving of many Baptists during the year has been magnificent, but, from the denomination as a whole, it is at a level far from honoring the Lord whom we serve.



## The Changing Form of an Unchanging Task

By G. PITT BEERS

*In spite of all the problems and difficulties of an aggressive Christian program of home missions, this has been a year of strong emphasis on evangelism*

THE form of the home mission enterprise constantly changes. People are constantly being found in new situations and new forms of opposition

or difficulty constantly emerge. Yet the essential task of winning men to Christ is ever the same.

Thus the present city field presents the need for an intelligent and cooperative approach to the city as a metropolitan community. The growth of the city has seen the breakdown of old community lines and the creation of a new city-wide consciousness. To reach this new city community is a task so great that it requires the united efforts of all of the churches within the city. Such a cooperative effort is possible only as church leaders know the religious conditions that exist within the city. Such a program enables stronger churches to give aid to the weaker and makes sure that there will be no religiously underprivileged areas. The Home Mission Society working in cooperation with the local home mission agencies has conducted studies of conditions in 25 cities during the last four years.

### A YEAR OF EVANGELISM

This has been a year of strong emphasis on evangelism among Northern Baptists. Seldom has the importance of a vital religious experience and of an aggressive outreach into the unbelieving world been given more prominence. The evangelistic spirit is pervading the whole year-round program of the church. Many church schools are realizing their evangelistic responsibility as never before. The Home Mission Society has been an active leader in the work of the Council on World Evangelization ever since its inauguration in 1934. The Council this year, in response to the appeal of the Baptist World Alliance, has carried on the most ambitious program it ever had.

The evangelization of bi-lingual peoples still remains as one of the greatest tasks. Evidence of continued success here is seen in the fact that each of the bi-lingual churches reports an increased number of baptisms for the past year. There is a larger emphasis on reaching the youth of the second generation.

### THE DUST BOWL'S AFTERMATH

Agricultural crises in the middle west have confronted the churches of the cities in the Pacific Coast states with a new challenge. On the outskirts of many of these cities are large colonies of migrants. Protestant by tradition, they offer a particularly needy and fruitful field of labor. An example of the opportunity afforded is shown by a project opened three years ago in Everett, Wash. Today this work has a church school with an average attendance of 150. It has a young people's group of 50. The young adults group, meeting once a month, has an average attendance of 35. The weekly attendance at the various groups

averages over 200. One of the mothers spoke the gratitude of many when she said, "It's good to have a church to go to."

The town and country field continues to challenge the resources of our leaders. Large sections of the great plains are still afflicted by the drought. Some churches have suffered for more than 10 years. The standard of living has been lowered. Churches are finding it extremely difficult to maintain their financial support. One way of serving the drought-stricken churches is found in South Dakota where the Rev. R. E. Wiegand, living in an auto trailer, serves as pastor of nine Baptist churches in the dry area.

### PROGRESS IN LATIN AMERICA

Items of encouragement in Mexico include the organization of a second church in Monterrey, and the beginning of its life on a self-supporting basis. It began as a mission of the First Church, which also contributed its meeting-house. In Tierra Blanca, a new field in the south, a brick chapel and parsonage have just been completed under the leadership of Pastor Donato Ramirez.

How to man the churches that are already organized and to occupy the towns that we are supposed to occupy is an urgent problem in Nicaragua and Salvador. There is great need and desire for a seminary. In Haiti the chief problem continues to be the provision of pastoral care for the multitudes. Each year a little help is given to new congregations to erect church buildings. Generally they ask for money to buy the iron roof to be put upon their chapels, attending themselves to the rest of the building. Dr. Robert Routledge, after 32 years of continuous service, retires from the direction of the work having reached the retirement age. His vigorous personality has been built into the work. Our leading pastors are the product of his teaching and reflect his spirit.

In Puerto Rico the success of the thriving institution in Barranquitas Academy compels plans for a more enduring and larger building.

### YOUTH ENLISTED FOR LEADERSHIP

One of the most gratifying results of Christian Center work is the enlistment for Christian service by young people of the various national groups. A new venture, of great value, is the Volunteer Leaders Camp. Selected young people are given one week in camp, under the guidance of Christian center directors. Regular study classes are conducted each day, and the young people return home with a much better understanding of the Christian Center program, better able to perform the tasks allotted to them. Seven centers participated in last year's camp,

and more will come into this project this coming summer.

Fine progress is reported in enlisting a larger number of trained Indian workers among their own people. Last June, Rev. Wilkin Willis, a Choctaw Indian graduate of Bacone College and of Andover Newton Theological Seminary, and a graduate student at Eastern Seminary, was appointed to the field at Pryor, Montana. His wife, a Cherokee Indian and graduate of the Baptist Missionary Training School, is giving able assistance. Both have already demonstrated their ability to perform an effective Christian ministry among the Crow Indians.

Each year Bacone College conducts a series of special evangelistic meetings with the result that the student body is actively Christian. This year Rev. W. A. Petzoldt, missionary among the Crows, was the preacher. Every student now enrolled in the college department is a professed Christian. Only three enrolled in the high school are not Christians. It is the hope of the teachers that even these may be won to Christ before the end of the year.

Many Negro pastors have been lifted to a finer

God has challenged Baptists to His task of redemption and has opened to them the opportunity to share in that task. The difficulties and problems can be met and solved for it is by God's spirit that these things will ultimately be brought to pass.

## Financial Strength for Social Security

By P. C. WRIGHT

*Strong finances and a constantly increasing service in providing social security to aged and retired ministers and other beneficiaries in need, mark the year's ministry of the Ministers and Missionaries Benefit Board*

THE increasing interest throughout the United States in Social Security makes the work of the Ministers and Missionaries Benefit Board very im-



ministry through the educational centers of which we now have three.

### PROGRESS IN CHURCH BUILDING

In addition to the aid given to churches, the Society has helped increase the usefulness of four Christian Centers, and aided in setting up one new Center. Eight churches in Latin-American territory have also been helped to secure new buildings.

*Students and teachers of the language school of the First Chinese Baptist Church in San Francisco. W. Earle Smith, Secretary of the San Francisco Bay Cities Baptist Union, is seated in the front row. It is staffed by nearly a dozen volunteer workers and the children of the second and third generations.*

portant to Baptists. The question of the separation of Church and State is a live issue. As yet no way has been found by which those who serve the churches may be brought under the Social Security Act of the



government without serious threat to religious liberty through taxation. Baptists have a sound and wise pension plan for their ministers. It should be operative for the benefit of every minister and missionary of the denomination. The only way this can be accomplished is that every church shall cooperate with its pastor in establishing his membership in the Retiring Pension Fund.

The business affairs of the Board have received careful supervision. Investments have been carefully selected for security of principal and the protection of income. Market value of all stocks and bonds is 97.86% of book value. Market value of all categories of investment shown in the Report, except railroad bonds, exceeds book value. The average net yield on investments for 26 leading insurance companies at the close of 1938 was 3.54% as compared with 4% by the Board. Baptists may therefore be assured that The Ministers and Missionaries Benefit Board is conducted as soundly as the insurance companies.

Since beginning its work in 1912, the Board has paid \$5,843,922 to aid beneficiaries in need. This has been paid in grants, not pensions. One of our denom-

The Board notes an increasing interest on the part of the churches in dedicating at least one Communion Offering a year to the relief work of the Board. During the past year, the Communion Offerings from the churches amounted to \$19,871.47, the largest amount ever received from this source in any one year.

In addition to its aid to aged ministers now in retirement, the Board last year paid \$473,017.01 in pensions to more than 1,000 members of the Retiring Pension Fund who have passed their 65th birthday. A number of men are members of the Retiring Pension Fund who have not yet attained age 65 but because they are totally and permanently disabled, there were benefited during the past year to the amount of \$19,974.29, which brings total pension benefits during the year to \$492,991.30.

Last year brought a change in Treasurership. Dr. Arthur M. Harris became a member of the Board in 1912. Beginning in 1917 he served as Treasurer without remuneration for 22 years. His generosity and wisdom have contributed throughout all these years to the development and strength of the work of the



*First Chinese Baptist Church of San Francisco. In the center sits Dr. [Name], [Title] of the [Organization] which sponsors the school in cooperation with the [Organization] and teaches the Chinese language to the Chinese second and third generations*

inational leaders in the Central West recently remarked, "It makes me feel good that I am a Baptist and associated with an organization that always has and will, give a helpful hand to those in need."

Board. His place as Treasurer and Chairman of the Finance Committee was taken by Dr. J. Herbert Case, a partner of R. W. Pressprich & Co., New York, and a member of the First-Park Baptist Church of Plainfield, N. J. He is widely known for his active interest in educational, social welfare, and religious work. The Board considers itself extremely fortunate in securing the service of a man of such wide and varied experience.

## From Indifference to Concern

*How Baptists have become more educationally minded during the past 28 years is indicated in this brief review of the service of the Board of Education by its retiring Secretary*

By FRANK W. PADELFORD

THE history of the Board of Education dates back to 1898 when Secretary Henry L. Morehouse, of the Home Mission Society, called an educational conference in Washington on May 17th. This was attended by 427 delegates, North and South. It resulted in the formation of the American Baptist Education Society which continued for 14 years.

It was financed almost entirely by the late John D. Rockefeller who during those years gave \$1,354,000 to the schools. But the Baptists of America did not respond to his challenge for they gave to the schools less than \$6,000. At last Mr. Rockefeller became weary of carrying the entire burden and turned his giving into other channels.

In 1909 Dr. Leonard Riley, then President of McMinnville College in Oregon, called a conference which resulted in the formation of the Board of Education. At that time Baptists had 55 white schools on our list. Today they have 56, despite the fact that several have withdrawn their denominational affiliation. Total endowment was then \$38,117,232. Today endowment has arisen to \$128,252,691. At that time

only four Baptist colleges were supported by an endowment of over a million dollars. Today there are eleven. This financial improvement has not all been in the strongest Baptist colleges, but has been quite general. For example, three of the weakest Baptist schools in 1909 reported endowment of only \$419,000. Now they report an endowment of \$1,081,000.

Much money has come to the colleges through the efforts of the Board of Education, but not all of it. During the New World Movement campaign of 1920 the Board received and distributed to the colleges \$7,360,313.19. It is a mistaken idea that the larger amounts went to the stronger schools, for they did not. For example, Keuka College received \$363,105.22; from the New World Movement; Shurtleff College received \$266,941.44; Sioux Falls College received \$113,619.91; while Brown University received \$109,251.63 and Chicago University only \$19,761.88.

Since the New World Movement closed, the Board of Education has distributed to the weaker colleges \$2,600,000. Thus it has distributed to Baptist colleges approximately ten millions of dollars.

Nevertheless, some of the Baptist College presidents are not satisfied. Their ambitions have outrun their receipts and some of the colleges are in great need today. The presidents are proposing the formation of a new Board to raise funds for them. As some members of the Board have pointed out, it is a question today whether the denomination longer has an obligation to support more than religious education in the colleges.

During this same period of time the Board has helped to make Baptists educationally minded. There are now twice as many Baptist students in the state



*The campus of Colgate University with its chapel in the center*

Universities as in the Baptist colleges, and the Board maintains 35 student pastors who are giving all or part of their time to this large body.

Missionary Education under the Board's direction is now efficiently organized. Dr. William A. Hill retired in September and his place has been taken by Miss Dorothy A. Stevens. Miss Alma Noble and Miss Mary Noble retired last year from the leadership of the World Wide Guild and the Children's World Crusade. Their places have been taken by Miss Elsie P. Kappen and Mrs. Emily F. Bergen. The Board is now considering some reorganization of the young people's work as suggested by the recent youth conference at Denison University.

The ten Negro colleges are all under Negro leadership except three, and are continuing their fine work with increased enrolment.

Four new presidents assumed the control of Baptist schools during the year.



## The Printed Page and the Christian Gospel

*All departments and divisions in the Publication Society, from colporter to business, from book to periodical, record gratifying progress for the year*

By LUTHER WESLEY SMITH

AS IN other years the Publication Society reports a year of prayerful service and planning, of success against the threats and realities of retrenchment, and of accomplishments that ought to be of genuine encouragement. Throughout the past year, from the Society's presses have gone out regularly to its constituency, 119 publications conceived in prayer and evangelical purpose. These have supplemented and supported the program outreach and ministry of the national and state directors of Christian education who have made their leadership felt in every area of the Northern Baptist Convention. One of the most important elements in the Society's ministry is its comprehensive program, set forth in a striking pamphlet, *Somber Shadows and How to Dispel Them*, which stresses the grave problem of Sunday school enrolment. This program acquaints Sunday school leaders with the fact that in the last 25 years, the population of America increased 35%, and attend-

ance at Baptist Sunday schools actually decreased. It sets forth a goal of a 10% increase in enrolment and average attendance for every church in the Northern Baptist Convention for each of the next two years beginning October 1, 1940.

Again as in other years, the Publication Society finds increasing satisfaction in the missionary zeal and accomplishments of colporters who now for the 100th year have taken Christ and his gospel to those who are not likely to hear the Word of God unless it is preached from the lips of some itinerant missionary armed with tracts, Bibles, faith and a kindled heart.

And the progress of the year is evidenced also in the new books and pamphlets which have come from its presses. Here a note of regret must be recorded. For many years the Book Department has been presided over by Dr. Mitchell Bronk, a Christian gentleman of rare spirit and recognized scholarship. For 16 years thousands of Northern Baptists have come to know him through his writings and his editorial leadership in supervising the Adult Publications. More recently he has confined his labors to the Book Department of which he has been the head. Advancing age has brought Dr. Bronk to the time of retirement. It is indeed remarkable that exactly half of his sixteen years of service with the Society have been since he has passed the age of threescore years and ten. His many friends and admirers will join in saluting this noble servant of Christ as he concludes his active service.

Finally the progress of the year is told in figures of black and red on the ledger books of the Business Department. During the past fiscal year sales of lesson helps, church school papers, and other Sunday school literature for the first time in a number of years registered an increase rather than a decrease. Final figures, based upon operations for the entire year, show a loss in the Business Department of less than \$5,000 in contrast to a deficit in this Department in the previous year of \$57,000, or a gain in excess of \$52,000. And it should also be recorded that the operating deficit of the two field departments—that is, excess of expenditures over income from invested funds—was only \$36,000. This compares with the large deficit of \$113,000 for these departments for the previous year. It is clear, therefore, that in the totality of the Society's operations, the recorded progress toward balancing the budget amounts to approximately \$100,000.

The Board of Managers is happy and proud to present such a report, knowing that pastors and Sunday school leaders who by their prayers, cooperation, and increasing loyalty, have made possible such an encouraging record, will rejoice.





## THE LIBRARY

*Reviews of Current Books and  
Announcements by Publishers*



**Mexico Reborn**, by VERNA CARLETON MILLAN, is a realistic, personal portrayal of inside conditions in Mexico. The author is an American woman newspaper reporter who married a Mexican student of medicine in New York City. Having accompanied him to Mexico, she has shared his interesting life first as a practicing physician and later as a widely travelled official in the Mexican Department of Health. Her book is thus authoritative, picturing conditions as they are, good and bad, written from an American as well as Mexican point of view, and in a refreshingly picturesque, readable style. The following paragraph summarizes her purpose:

There are two Mexicos. One is the Mexico of the tourists, a blazing, violently beautiful canvas all bright green and blue and rose-red; but the Mexico that lies beneath is something else again, a world of stark, relentless suffering, of pain and withal, strange beauty. The tourist Mexico, the only one that most people ever see, is merely a mask that hides the country's true personality.

Six years' residence has enabled the author to remove the mask and to picture Mexico as it is, with its remarkable president, its abysmal poverty, political corruption and expensive bureaucracy, its collectivist and socialist efforts to lift the life of its people, its struggle against foreign capitalist exploitation, its labor conditions and the status of its womanhood which must still accept the double standard of husband morality that adjusts domestic tranquillity to exterior infidelity, and the struggle behind the scenes between fascism and communism. Severe

is her indictment of the American press for its treatment of news from Mexico. "It is almost wholeheartedly against Mexico," she says, "and does not want to hear the truth." The American press will not like that nor will the great foreign oil interests be pleased with her defense of the Mexican government's expropriation of the oil properties and monopolies. Very clever was the government's compensation policy. It accepted the companies' own low and annually depreciated balance-sheet valuations! If the companies claimed higher values, then obviously the government could claim immense sums in back taxes on undeclared valuations! This book should be required reading for all who contemplate visiting Mexico. (Houghton Mifflin Co.; 312 pages; \$3.00.)

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**Protestantism's Challenge**, by CONRAD HENRY MOEHLMAN, Professor of the History of Christianity, in Colgate Rochester Di-

vinity School, will likely cause endless discussion. Many traditions that comprise what the author calls "The Inherited Protestant Faith" are subjected to a critical analysis that is based on the original source material in the Scriptures, on the new knowledge acquired during the intervening centuries and on the many ideas which have slowly gathered about the original facts. Many Lutherans or Episcopalians or Baptists will likely be jolted out of previously complacent acceptance of the doctrine of the apostolic succession, or ideas of the New Testament church and the sacraments. Even the detailed story of the crucifixion is subject to modification by Professor Moehlman, which is supported by documentary evidence such as only the thoroughgoing scholar and painstaking historian can compile. How will a Presbyterian reply when the author says categorically that "the five points of Calvinism, unconditional election, limited atonement, total depravity, irresistible grace, and perseverance of the saints, cannot be found in the sayings of Jesus?" And what shall a Baptist say when the professor asserts that "the Baptists originated in the 17th century and not at the river Jordan before Pentecost?" On the other hand, the Baptist who believes in immersion will find compensating comfort in this paragraph:

It is conceded today by unbiased historical scholars that the practice of infant baptism in apostolic times cannot be proved. The first appearance of infant baptism has left no historic record or trace. Yet by the middle of the 3rd century it was common practice. It was not introduced by any

### Can Christianity Save Civilization?

By WALTER M. HORTON

Shows what religion can and cannot do in this world crisis.

"This is the moment to welcome this book with a thoughtful reading." — *N. Y. Times Book Review*.

"Deals with an issue of utmost urgency, with wisdom and insight." — *Religious Book Club Bulletin*. \$2.00

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single teacher or church. It awakened no opposition of any account. It was the natural outcome of the religious ideas and tendencies of the time; hence its silent and rapid spread. It probably originated by gradually lowering the customary age, first to young children, finally to newborn babes.

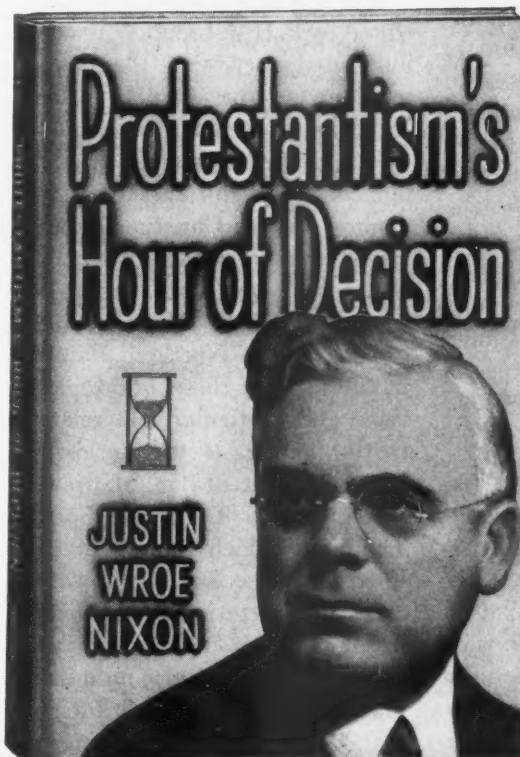
With the results of historical research now available and with the realization that many of Protestantism's cherished ideas that divide it into numerous sects, rest on unsupported traditions, will 20th century Protestantism be ready to return to Jesus, to his teachings on God, man, the good life, the better community, and apply them to the present situation in our world? This is the challenge of Protestantism, to become united on essentials and to shape the teachings of Jesus into a program of Christian action for today. (Harper and Brothers; 286 pages; \$2.50.)

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**The Knowledge of God**, by D. ELTON TRUEBLOOD, professor of Philosophy of Religion at Leland Stanford University, has as its central theme, "Can man know God?" The answer is convincingly given in the affirmative. Sound philosophical, psychological, and religious thinking, and fair and unbiased reasoning are evident throughout the discussion. This is a comprehensive and thought-provoking scientific study of the validity of religious experience. From beginning to end, it is marked by sane and penetrating scholarship, and gives evidence of a wide reading in the literature of the subject. Quotations, from many sources, are wisely and freely used. The volume is heavy reading, but the person who will concentrate upon the thoughts expressed in these pages will be rewarded for his diligence by having his mind quickened and his certainty of God strengthened. (Harper and Brothers; 199 pages; \$2.00.)

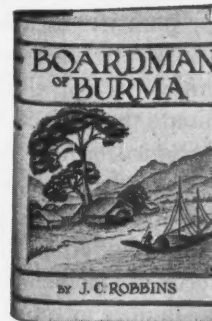
## Can Protestantism

### ... SURVIVE THE ONSLAUGHT?



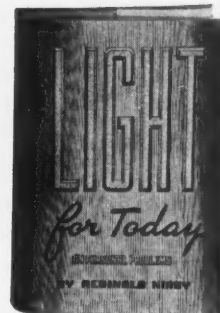
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— EARLE V. PIERCE  
Cloth, \$1.50



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**Lamplight**, by PERRY J. STACKHOUSE, is a collection of quotations and illustrations, selected by the author mainly from his own public addresses and books with the purpose of aiding public speakers, teachers and writers in the preparation of articles or addresses. Every such person knows the value of apt illustrations to illuminate the subject, to stimulate the imagination and to impel action. These have come out of the author's long experience in the ministry and from contact with all sorts of people in fishing villages, lumber camps, towns and cities in Canada and the United States. They cover a wide range of interest. (Revell; 253 pages; \$2.00.)

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**John Mason Peck**, by MATTHEW LAWRENCE, is a valuable, well documented, and readable account of the life and labors of the pioneer home missionary, John M. Peck, and of the competent work he was able to do under the most trying and adverse circumstances. He was a dynamic preacher, an efficient organizer, a champion of the cause of temperance, an abolitionist, an author, a founder of schools and colleges, and most of all a kind friend and home builder.

A vivid record of the journey of the Peck family from Connecticut, in a one-horse wagon, to Missouri is fascinatingly presented. (Fortuny's; 109 pages; \$1.00.)

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**All Kindreds and Tongues**, edited by P. H. J. LERRIGO, is a new illustrated survey of the foreign mission enterprise of Northern Baptists. Immense and dramatic changes have taken place throughout the world during these intervening years. Christian foreign service has not escaped their profound influence and strain. The new publication interprets the foreign task of Northern Baptists in the light of these world conditions and particularly in relation to the findings of the world missionary conference in Madras in December, 1938. In three parts, The Task Which Lies Before Us, Field Surveys, and Organization and Administration, *All Kindreds and Tongues* is not only a useful reference book but also an informing and stimulating book for general reading. A clever series of questions, "What Do You Know?" patterned after the popular radio quiz hours has been prepared, based on each mission field, with answers found in the book. There

is no excuse for an uninformed Baptist. See announcement on page 445. (298 pages; 35 cents per copy.)

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**Light for Today on Personal Problems**, by REGINALD KIRBY, is a collection of 20 sermons by a brilliant Australian Baptist minister. Its only disappointing feature is its title. This is not a volume dealing with personal problems, but an admirable treatise on Jesus Christ and Life. The sermons are characterized by intellectual strength, poetical beauty, pithy sentences and faith-vision. Some of the best chapters consider, How Far Can We Trust God? His Patience and Ours, The Paradox of Pain, The Perplexity of Faith. (Judson Press; 153 pages; \$1.50.)

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**The Minister's Communion Service Book**, by ROBERT E. KEIGHTON, is a useful book for pastors containing suggestions for the selection of organ music, hymns, anthems, scripture reading, and themes for twenty Communion services. Some of the topics discussed are, "Faith, Worship, Love, Pentecost." (Judson Press; 113 pages; \$1.00.)

(Continued on page 441)

## A TRIBUTE TO THE CHRISTIAN CHURCH

BY ALBERT EINSTEIN

(See photograph on front cover)

Having always been an ardent partisan of freedom, as soon as the revolution broke out in Germany I turned to the universities, to find there defenders of freedom. I did not find it. The universities took refuge in silence.

I then turned to the editors of powerful newspapers who but lately, in glowing articles, had claimed to be faithful champions of liberty. These men, as well as the

universities, were reduced to silence in a few weeks.

I then addressed myself to the authors, individually, to those who passed themselves off as the intellectual guides of Germany, and among whom many had frequently discussed the question of freedom, and its place in modern life. They, in their turn, were dumb.

Only the Christian Church opposed the fight which Hitler was

waging against liberty. Till then I had had no interest in the Church; but now I feel a great admiration. I am truly attracted to the Church which has had the persistent courage to fight for spiritual truth and moral freedom.

I feel obliged to recognize that I now admire what I used to consider of little value.

(Quoted in *The Baptist Times* of London, England.)



# The Opportunity of the Ages

*The meaning of fellowship in Christ in  
an era of unparalleled world disaster*

By P. H. J. LERRIGO

THE present tragic world situation constitutes a striking commentary on the world missionary conference which gathered in Madras at Christmas-time 1938.

How providential it now seems that this meeting should have taken place just before the world hurricane broke. Even then war had already devastated Asia and storm clouds were hovering over other horizons. Nevertheless, the Madras meeting brought into high relief the existence of an unbroken world Christian fellowship. Here 474 delegates, from 69 countries, speaking more than 100 languages, prayed, thought, and conferred together unhampered by differences in race, language, social status or even the fact that certain of the countries represented were already at war.

Today the world storm furiously lashes many of the lands from which delegates had come to Madras. Homes are broken. Lives are shattered. Properties have been destroyed. Harvests have vanished. People are uprooted, and wander aimlessly and hopelessly.

*What of our fellowship in Christ now?* The answer is as clear as crystal. Those who suffer and wander bereft are still our Christian brothers. We who have taken the name of Christ have the opportunity of the ages to demonstrate our oneness in Him.

American Baptists in common with other followers of Christ are, therefore, answering the call. The Northern Baptist Convention at Atlantic City has created a World Relief Committee under the chairmanship of Rev. Quentin T. Lightner. The Committee is beginning its work by asking Baptists to contribute half a million dollars. From present appearances it would seem probable that this sum will be all too small to meet our share of the overwhelming need. But it will do to start with and, if promptly given, this sum will do untold good. The Committee is also attempting to unify the appeals for relief coming from many sources.

The following are the major areas of need with which the Committee is dealing:

(1) Relief for Baptist pastors and churches in invaded countries of Europe and for the many thousands who look to them for aid in the midst of the present storm of distress.

(2) Relief for the scattered and homeless millions in China's devastated areas. Funds are needed in large amounts to enable our own missionaries to meet the need about them and for the work of the Church Committee for China Relief.

(3) Aid for the British Baptist Missionary Society whose missionaries in China, India and Africa are bereft of support. War demands on individual incomes, and the government's control over the exporting of funds have greatly reduced the power of English Baptists to support the great work the denomination has been doing all over the world.

(4) Assistance for stranded missionaries in many lands whose funds are cut off by war. The income of French missions has been drastically reduced. A large proportion of pastors and members were mobilized. Churches in devastated areas have lost most of their income. Financial support from Germany for missions in all lands has completely stopped. Finnish, Danish, Norwegian, and Belgian missions which have been carrying successful work abroad have suffered loss of more than half their funds.

(5) Aid for Christian refugees from European countries. The Committee on Christian Refugees is under the leadership of the American Baptist Home Mission Society. It is in need of funds to aid the destitute refugees including many children from broken European homes.

It is, of course, clear that credit for relief gifts cannot be given on church missionary quotas. Nevertheless, both churches and individual members will recognize that it is a high privilege to give and give again to support the regular world work as well as to meet the poignant need of the present hour.

*Gifts should be sent either to the State Convention office or to the World Relief Committee of the Northern Baptist Convention, 152 Madison Avenue, New York.*

**NOTE.**—*The Southern Baptist Convention at its meeting in Baltimore, Maryland, June 12-16, 1940, appointed a World Emergency Committee for parallel and cooperative action and service with the World Relief Committee of the Northern Baptist Convention. Southern Baptists propose to raise \$200,000 for the relief of the British Baptist Missionary Society.*—ED.

## Do You Hold a Church Office?

*An announcement regarding a series of fall training conferences of special interest to church officers*

**L**AST year's program for the denomination featured 104 "Convocations" which registered an average attendance of 932 at each meeting, or a grand total of nearly 100,000.

This year another program of 100 meetings is scheduled, but these will not be large mass meetings similar to the convocations of last year. Instead they will be known and projected as conferences for church officers.

This means that the attendance will necessarily be limited. Probably in no case will it exceed 300; nevertheless, a complete representation of the churches is of the utmost importance. Every effort will be made to persuade each church to send its officers to the conferences. Each conference is not an end in itself, but is to be a training ground for local church leaders.

The typical conference is planned as a dinner meeting. Each church will be entitled to send four delegates for the first 100 members and one delegate for each additional 100 members. The dinner will be followed by an evening of discussion. There will be no team of visiting speakers, but there will be one representative from the Council on Finance and Promotion. Local leadership will be emphasized, with the State Convention Secretary and the Director of Promotion taking active part.

Each conference will have a portable microphone amplifying system, making it possible for the discussions to be heard in all parts of the room. It is asked that state, city and local leaders who are to participate be selected as early as possible and be brought together in preparation for the task.

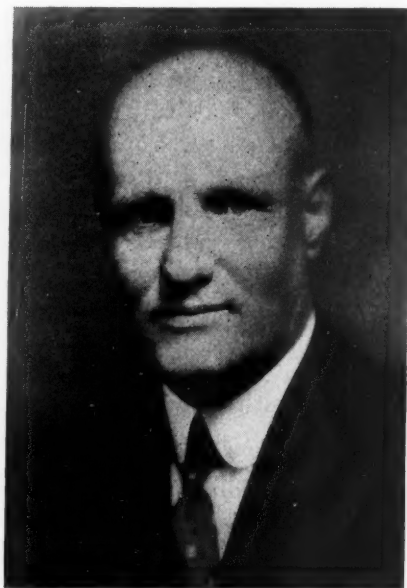
The first conference is scheduled for October 18 in Washington,

D. C. Others for October are as follows:

October 24	Chico, Cal.
" 25	Oakland, Cal.
" 29	Selma, Cal.
" 30	Santa Barbara, Cal.
" 30	Chicago, Ill.
" 30	Pittsburgh, Pa.
" 31	Los Angeles, Cal.
" 31	Beckley, W. Va.
" 31	Chicago, Ill.
" 31	Fargo, N. D.
" 31	Pittsburgh, Pa.

Dates and places for November and December will be published in later issues of MISSIONS. It is expected that the entire series will be concluded by December 15th.

Each conference program will be developed in such a way as to enable church officers attending to return to their churches and reproduce the program. It is believed that if such gatherings can be held throughout the Northern Baptist Convention area and their spirit and message carried back to the churches, they will answer many questions which are in the minds



P. H. J. Lerrigo

of church workers, develop an intelligent understanding of denominational plans and bring about a larger unity and cooperation.

## Dr. P. H. J. Lerrigo Heads Relief Campaign

The World Relief Committee of the Northern Baptist Convention announces that an arrangement has been made with the Foreign Mission Board whereby its Home Secretary, Dr. P. H. J. Lerrigo, will serve as Executive Director of the \$500,000 Relief Campaign which the Committee has launched. (See editorial, "The Four Horsemen of the Apocalypse and Half a Million Dollars" on page 409.) The Foreign Board is contributing Dr. Lerrigo's services without charge to the Relief Committee. He will give part time to this emergency task for as long a period as may be necessary. Thus Northern Baptists are acting in harmony with other denominations, notably the Lutherans, Quakers, Methodists, Presbyterians, Southern Baptists, and others, in seeking to relieve the unparalleled misery and distress of our time.

All gifts to the Baptist Relief Campaign must be over and above the regularly pledged or contributed gifts to the unified denominational missionary budget. *Local church budgets cannot be credited with gifts for relief purposes.*

All gifts designated will be appropriated by the Committee as designated. Where undesignated the gifts will be allocated by the Committee to causes which in the judgment of the Committee are at the time of receipt most urgent.

(NOTE.—Be sure to read Dr. Lerrigo's own statement on page 423.)

## The Retirement of Dr. Hugh A. Heath

For the past 18 years the Massachusetts Baptist State Convention has prospered under the wise

and efficient leadership of its veteran General Secretary Dr. Hugh A. Heath, who retired July 1st. No State Secretary has had a more active part in the organized life of the denomination. He has been a trustee of the New England Baptist Hospital, and of the Andover-Newton Theological School, and throughout the entire 24 years he has been a member of the Council on Finance and Promotion in addition to serving on several important committees of the Northern Baptist Convention. After a 12-year pastorate in Wakefield, Mass., he was called to the State Convention in 1913, resigning in 1919 to become Secretary of the Department of Conventions and Conferences of the General Board of Promotion. In 1922 the Massachusetts Convention again elected him as General Secretary. He has thus completed 24 years of service, 6 years prior to 1919 and 18 years since 1922.

Dr. Heath did his work during one of the most tumultuous periods of history, as is indicated in a paragraph from his final report to the State Convention:

The years since 1913 have been years of convulsion: nationally, socially, economically, and religiously. The world has been either at war, or suffering from the results of war, or preparing for another war. And now another world war is in progress. It has not been a favorable time to do any kind of work, religious or otherwise. We are all grateful that, during this period of tragedy, the Convention has been able to continue its work and has come through the period thus far with strength undiminished, with resources enlarged, and I trust with a faith which will not easily be turned aside for secondary things.

He will be keenly missed among State Convention Secretaries, in the work of the Council on Finance and Promotion, and of the Northern Baptist Convention.

## The National Christian Mission for the Unchurched Masses of America

IN the conviction that extraordinary times of emergency and crisis like the present demand extraordinary efforts, and that in a period of chaos and fear the only direction for the Christian church is forward, the Federal Council of Churches is launching a National Christian Mission to begin September 29th in Kansas City, Mo. The complete schedule of cities and dates is as follows:

Sept. 29-Oct. 6—Kansas City, Mo.  
 October 6-13—Denver, Colo.  
 October 13-20—Minneapolis, Minn.  
 October 20-27—Oklahoma City, Okla.  
 Oct. 27-Nov. 3—Houston, Texas  
 November 6-10—Little Rock, Ark.  
 November 10-17—Indianapolis, Ind.  
 November 17-20—Chicago, Ill.  
 November 21-24—Springfield, Ill.  
 November 24-Dec. 1—Baltimore, Md.  
 December 1-8—Hartford, Conn.  
 January 5-12—Syracuse, N. Y.  
 January 12-19—Philadelphia, Pa.  
 January 19-26—Louisville, Ky.  
 Jan. 26-Feb. 2—Pittsburgh, Pa.  
 February 2-9—Washington, D. C.  
 February 9-16—St. Louis, Mo.  
 February 16-23—Cleveland, Ohio  
 Feb. 23-March 2—Portland, Ore.  
 March 2-9—Seattle, Wash.  
 March 9-16—Oakland, Cal.  
 March 16-23—Los Angeles, Cal.

The plan is patterned after the National Preaching Mission so highly successful in 1936-1937 (see *MISSIONS*, September, 1936, page 389), with, however, two

important distinctions. Instead of 40 cities in the schedule four years ago, there are 22 this year, and a full week is to be spent in each place to allow for daily meetings and to permit more intensive evangelistic effort. The other difference is suggested in the name. The former effort was directed to the spiritual revival of the churches. This year's movement is intended to help the churches in reaching the unchurched masses of the nation. After each week's preaching series, another eight days will be devoted to intensive home visitation evangelism by picked, thoroughly trained, and well organized lay forces.

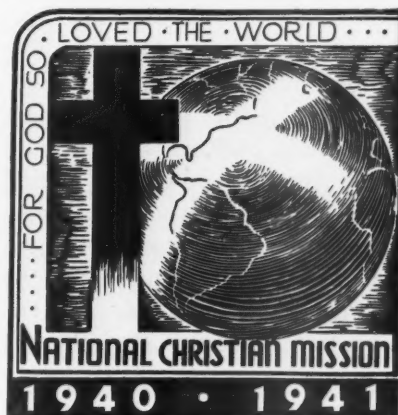
Thousands of Baptist communities are at considerable distances from all of the scheduled cities. It is suggested that these communities arrange for eight-day preaching missions of their own, either as Baptist churches or as interdenominational community efforts and thus cooperate with the purpose of the National Christian Mission and extend its ministry over a wider area.

### Radio Broadcasts in September

Each Monday in September at 1:30 P.M. (Eastern Daylight Saving Time) over Station WJZ the Home Missions Councils will sponsor a series of Home Missions Radio Broadcasts on "Frontiers of American Life," dealing primarily with America's shifting populations. The schedule follows:

Sept. 2—The Refugee.  
 Sept. 9—The River People.  
 Sept. 16—Uncle Sam's Family.  
 Sept. 23—The Mexican Migrant.  
 Sept. 30—Land for the Landless.

Tune in WJZ and the Blue Network of the National Broadcasting Company.





# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## Spiritual Hunger in a War Ravaged World

*In a year of confusion and upheaval the Woman's Foreign Mission Society reports encouraging progress in evangelism and medical service and in growth in woman's leadership on its mission fields*

By HAZEL F. SHANK

**R**EPORTS from the fields of the Woman's Foreign Mission Society for the past year reflect the dark days that came upon the world in 1939. Yet in the midst of much that is confusing and discouraging, certain heartening facts stand out.

Especially notable in 1939 was the Christ-like ministry of mission hospitals in war ravaged, suffering China. The service of 48 medical missionaries is multiplied many times as they train women of China, the Philippine Islands, India, Burma and the Congo to minister to their own people. The Woman's Medical College in Shanghai and the Vellore Medical School in India, in whose work we have a share, are training Chinese and Indian women doctors. Baptist hospitals on mission fields last year enrolled more than 450 student nurses. Missionaries, doctors and nurses minister to some of the most physically needy people in all the world, countless numbers of whom would otherwise live and die without qualified medical aid.

The past year witnessed an unusual number of trained Christian women of these countries in positions of responsibility in the church, school and community and as Christian homemakers. Some are heading up woman's evangelistic departments. Several churches in the South China field

unable to support a pastor are now being served by Bible women.

On all fields there is an increasing emphasis on a better education for Christian homemaking and rural life. In China the movement toward Christianizing the home was furthered by observance of a week's program and celebration centered about the Christian home. In the Belgian Congo, education is directed toward Christian homemaking with classes in homecraft, care of children and gardening.

In the story of the year there is revealed also a deepening sense of women's responsibility for the evangelistic task of the Christian churches of those lands. The Telugu Woman's Convention met at Kanigiri, South India, this year for its 19th annual meeting. In Japan the summer Training Conference for women and girls enrolled 440. The women of the Philippine Baptist Convention held their second Biennial Conference at Iloilo in October. The support of two additional Philippine missionaries was undertaken by them in 1939.

At the Bengal-Orissa annual Women's Conference the discussion centered about women's contribution to the upbuilding of the church, with emphasis on the Christian home. Projects of women's organizations on many fields include support of hospitals,

orphanages, village schools, adult literacy and temperance education. The chief concern of these woman's groups everywhere is the spread of the gospel through Bible women and evangelists. Some of these women live in their own villages; some toured whole fields, walking many miles as they went from village to village; some worked in Christian centers in the villages. In Kurnool, South India, the women of the church conducted a summer evangelistic campaign with groups of three each going to different villages. In Burma the Burmese and Karen Societies are doing evangelistic work among their own and other races.

While war has in some ways hampered and disturbed organized evangelistic work in China, new opportunities have presented themselves. There is evidence among Christians and inquirers of a deepening spiritual hunger. The number of women in the churches of the Chekiang-Shanghai Baptist Convention has increased in the last decade from 36% to 50% of the total membership. This is in large part due to the consistent evangelistic emphasis. During the past year the Baptist Missionary Training School at Iloilo, Philippine Islands, became affiliated with the School of Theology, Central Philippine College, and now offers a full college course in Religious Education and Missionary Training. The call for graduates still far exceeds the supply.

Each year more and more women's groups on our Mission fields report participation in the World Day of Prayer. It is enlarging their vision of the Kingdom and helping them to become conscious of the world Christian community.

### The 70th Anniversary

The **THREE SCORE YEARS AND TEN** Anniversary of our Society was launched at the Fellowship Dinner in Atlantic City, N. J. With high hopes we aim to make this Anniversary memorable, for we are proud of our age. We have special projects in the Retirement Fund for our missionaries, in native leadership, and in missionary development in Burma, India, China and Africa, for which we hope to raise \$70,000. We are ambitious to secure new contributors to the missionary budget of each church. We have for sale sets of paper table mats and napkins and Anniversary seals. We have ready for use a special Anniversary hymn and benediction and we are preparing for a world-day celebration on April 3, 1941, at 3:00 P.M., all races and lands using the same service. Thus we are encircling the globe on that day. We have splendid new literature for distribution. We are counting on our women as we try to follow in the footsteps of those women of 1871 who conceived this Society—as we try to prove ourselves worthy of the task they bequeathed to us.—*Helen Morse Wigginton*, Anniversary Chairman.



*Mrs. F. C. Wigginton*

### A Nation Reborn

Szechuen, the province in which most of our West China Mission is located, has become the new life center of spiritual opportunities for China as well as the new seat of China's government. A tremendous impetus in road building in every direction has taken place. Several railways are being constructed. New industries formerly confined to regions nearer the coast are springing up everywhere. "Wings over Szechuen" have become commonplace. Moreover, this province, the largest in China as to area and the richest as to natural resources, is responding to the Christian message and impact as never before.

In 1936 some 375 students were attending West China Union University at Chengtu, Szechuen—now 1,250 are enrolled in Christian universities grouped at this place. From all parts of China they have come, Christian schools from North and West China; students and teachers; doctors and nurses from Christian hospitals; students from Christian and government colleges and universities. They have been accompanied by the cream of the intelligentsia from all China, Christian and non-Christian. With such possessions and equipment as they could carry, they set out for far Szechuen, one of the greatest hegemons in the history of the human race.

Out of this "penetration" of culture, out of the ferment of new ideas has come a great impetus to progress of all sorts. It is literally true that China as a nation is being reborn in this far inland country. This is a significant hour particularly for Northern Baptists. China calls anew for help!

One of the finest pieces of evangelistic work ever done in China is the Woman's Bible Training School at Swatow, South China, under missionary and Chinese leadership.



*Mrs. Howard Wayne Smith*  
*Re-elected President at Atlantic City*

As a part of its **THREE SCORE YEARS AND TEN** Anniversary celebration the Woman's Foreign Board would like to duplicate this evangelistic opportunity in West China. In order to do this leaders must not only be trained but given employment as well. If the Anniversary Fund is raised, a Chinese woman evangelist can begin at once to meet the unprecedented challenge to bring the Christian message to China.

The great trek to West China has put added responsibilities on mission institutions, particularly hospitals. At Ipin (Suifu) the Hospital for Women and Children, the only one of its kind in the southwestern section of Szechuen, is operating under great difficulties. Suddenly on February 11, 1940, Dr. Emilie Bretthauer, the founder of this work, passed away under the strain of abnormally heavy duties.

Dr. Marion Criswell, who joined the staff in 1931, has had to shoulder full responsibility. She is now the only doctor in a hospital which has much obstetrical work with day and night calls, to say nothing of the many other demands upon her. Because of the government requirement of a minimum of two doctors on a hospital staff the need



Miss Frances H. Lodien

for another doctor is even more imperative. Dr. Fuh Pin Hsiu, a young woman physician, stands ready and eager to fill the position, but the funds to support her must first be found. Miss Tang Yuin Tsen, one of the first graduates of the Hospital's Nurses' Training School, is the efficient and kindly superintendent. For over 20 years she worked and studied with Dr. Bretthauer and under her direction became exceptionally skilled in obstetrics. The Training School has now won government recognition. Yet under the present circumstances the Hospital cannot provide for the salary of the Chinese principal of the Training School. The Woman's Foreign Board is hoping to meet these urgent needs through its Anniversary Fund. Dr. Bretthauer held back nothing in her 35 years of heroic service for Chinese women and children. Surely work so much needed will be continued.

### New Missionaries

**Miss Margaret Lee Crain**, who received her M.R.E. degree from the Eastern Theological Seminary in Philadelphia, Pa., sails soon for Japan where she will help in education for women. She was ap-

pointed at the annual Board meeting in May, 1940. Miss Crain is a gifted and experienced musician, having served six years as director of music in public schools. She also plays the pipe organ. During her college days she was president of the Y. W. C. A. and a leader in the religious life of the school. Her strong Christian influence and her musical gifts will be much appreciated in her new field of service.

**Miss Frances H. Lodien** was born and reared in Isanti, Minn. From an early age she determined upon foreign missionary service and sought constantly to prepare herself for the work even though her training was often interrupted. After completing high school she attended Bethel Institute, St. Paul, Minn., and the State Teachers College, Duluth, Minn. In December, 1939, she received her B.S. degree from the University of Minnesota. She has long been an active member in the South Isanti Swedish Baptist Church, Minn. She was appointed at the annual Board meeting in May, 1940, for foreign mission service in Bengal-Orissa as an educational evangelist.

### Are You a Program Chairman?

Groups using *All Kindreds and Tongues* (See advertisement on Page 445), for foreign mission study and programs will want to secure the packet of *Five Study Programs* and *Suggestions for Seven Worship Experiences* based on this book, by Anna Canada Swain (price, 25¢), from the Department of Missionary Education, 152 Madison Avenue, New York, N. Y.

### Story of a Congo Family

The first two converts in Kifwa Village were Moses Kikwakwa and his inseparable companion, Steven Bangu, both sons of chiefs in a line far back. These two were among our most faithful evangelists, inspiring preachers and soul winners.

Kikwakwa's father was one of the three chiefs crucified in the tragic event when Monsieur Holz was killed in a palaver. Kikwakwa's mother was Ma Simpi, sister of Chief Mangyala. Moses Kikwakwa was baptized in 1895. The whole family went to Kimpese Training Institute. The splendid training, the deep spiritual atmosphere of the teaching, the fellowship with the faculty and the students, enriched Kikwakwa's life of service to others.

After 40 years of service in Sona Bata Mission field, Kikwakwa was decorated with a medal by the Belgian Government. Humbly, Kikwakwa came forward and received the medal from the government representative. Our mission and missionaries share with gladness in this honor. Although Moses Kikwakwa is now retired, he will preach even as he is growing older. Moses Kikwakwa has been tied up by soldiers, and beaten by the followers of the Jesuits, for his religion. There are chapters to be added about this pastor. His description of a preaching journey on foot, with three other evangelists, answering "the Macedonian call," is a thrilling story.—From Mrs. M. M. Fredrickson's diary.



Miss Margaret Crain



## TIDINGS



## FROM THE FIELDS

## Every Field Calls for Enlargement

*A brief summary of the work of the year based on the annual report of the Woman's Home Mission Society*

By ALICE W. S. BRIMSON

AMONG many achievements of the past year the following are worthy of special emphasis in this summary of the year's work.

1. The Christian Friendliness department has especially stressed the need of refugees. In the east and the far west, through missionaries of the department, many Baptists have been enlisted as new friends of these wanderers. One of our missionaries called at a Jewish home to help a young man and his wife with English. One night she found there the wife's father and mother who had just escaped from Germany. As they talked together the missionary referred to herself as a Christian. Almost at once the old lady left the room. Her daughter followed. The missionary overheard a conversation in German. The old mother, greatly disturbed, was saying, "She is a Christian. We must be careful. She is dangerous." The daughter replied, "Don't be afraid, Mother. She is all right. In this country Christians are different. She is our friend."

2. A rebuilding program has been carried out at Mather School, Beaufort, S. C. A new recitation hall was built and named after our Honorary President, Mrs. George Caleb Moor. A new dormitory was built and named for our President, Mrs. Orrin R. Judd. Owen Hall was moved to a more sightly location and rebuilt. Stoughton Hall was demolished as unsafe and unsanitary; Howard Hall was

changed into an attractive chapel. The entire Campus has been improved. A full-time teacher of Bible and Christian Education has been added to the staff. The School is endeavoring to establish an Industrial Department by selling Mather Made Goods to northern friends. A Board of Trustees has been organized with Dr. W. A. Black, a physician in Beaufort, as chairman. Realizing the rich heritage of Mather's past, equally great days of service lie in the future.

3. In Alaska the new houses for dependent children at Kodiak have been completed. One beautiful part of the Abbee Gunn Baker Cottage at Ouzinkie is the Chapel furnished by Indiana women in memory of Myrtie Huckleberry, the "children's friend." It is a center of worship in the home. Kodiak is developing a similar chapel in McWhinnie Cottage, with the help of the women of Oregon. Moreover at Kodiak, a closer relationship with the American Baptist Home Mission Society, has resulted in an invitation to help in the work in Alaska where the \$11,000,000 government air base projects have opened up unusual opportunities for the church in Kodiak.

4. A minister and his wife have been appointed to one of the Indian stations of the Hopi mission. At Locke, Cal., a completely Chinese

town, a Chinese Christian and his wife have replaced one of the missionaries.

5. One new missionary to Central America, Mrs. Courtney Budd Bixby, is already proving an outstanding blessing to the work there.

6. In its new treasurer, Mrs. J. Willard McCrossen, the Society has found a competent worker who is already beloved by everyone in the office. For expert guidance in this financially difficult time the Society has secured the help of Mr. S. W. Wheeler, Investment Secretary and Assistant Treasurer of the Ministers and Missionaries Benefit Board.

Among special needs as the Society enters the new denominational year, may be stressed the following:

1. To support the Baptist Missionary Training School of Chicago, Ill., in its celebration of its 60th Anniversary; "60,000 givers, 6,000 churches, 600 alumnae" is the slogan.

2. To increase our share in interdenominational work for migrants, sharecroppers and refugees. This is the outstanding problem in our country today. It calls for religious ministry. But so shifting and varied is it that only as all denominations work together can we make an impression on the great need. Our contribution is pitifully small and inadequate to the greatness of the need.

3. To deepen the spiritual power of our work on every field. We cannot reach farther. We must dig deeper. There must be no lost motion. Other organizations are increasing by taking over the educational, recreational and social needs of communities. Our business is

religion. It is to help people see "the light of the knowledge of the glory of God in the face of Jesus Christ." We can do this (a) through ministering to the efficiency and spiritual power of our missionaries; (b) through a strong backing of prayer for every mission station; (c) through a stronger challenge to our constituency that they may revive the lost radiance of the missionary enterprise.

Every field calls for enlargement. Doors of splendid opportunity open before us. Fifty definite requests for workers on fields where much could be done are in the files. When will Baptists have ears to hear? A revival of vital Christianity which may set us on fire for missions is the greatest need today. When that comes, the Woman's Society will be ready to strengthen its work.

our weekly meetings. He became a Sunday-school teacher and was chosen president of the Junior Society. After graduating from high school, the young man enrolled at William Jewell College. He expects to receive his degree there and will then enter theological school.

The following letter brings Camille's story up to date:

"William Jewell College  
Liberty, Missouri

"Dear Miss Nicolet:

"One of the most pleasant surprises came to me this afternoon. I received a letter from a friend in Massachusetts, who tells of an article (*From Ocean to Ocean*, 1938-39, pp. 95, 96) she read about a home missionary who led a whole family to Christ. I had told this friend about our conversion (I'm never ashamed to tell anyone of that) and when she read the article, she thought how true to our case this story was. A few weeks ago she asked me if I knew anyone by the name of Bertha Nicolet; when I told her that she was the one who was instrumental in bringing my family to Christ, the friend wrote back and told me of this article. I feel so glad that someone else may know of what Christ can do for sinners, that I hope the story will reach into many homes who do not know Christ. If what little I have done for the Lord can be used to glorify His name, I shall be glad to tell it.

"I am now getting a taste of real missionary work. Twice a month we go to several missions for destitute men in Kansas City, and I have the privilege of bringing the song message to them. The way in which those poor men literally 'eat up all we say' is a never-to-be-forgotten challenge. Every time I look into the face of one of those wretched men, I think, 'There, but for the grace of God, my father or I might be.' Dear friend, I don't think I fully realized what you did for me, until I read the letter that this friend wrote me. It has inspired her to go forth and do missionary work at home, and if it will do that for a Christian girl, imagine what it can do for others who were in the same position that we were.



## She Burned Her Mother's Bible

By BERTHA A. NICOLET

Always when I meet a certain young man, I go back in memory to my first visit in his home, when he was about nine years old. During that call his mother showed me a large Bible that had belonged to her mother. I congratulated her on having such a great treasure in her home and urged her to read a portion daily, especially in the New Testament.

The following day a friend called in this home. Hearing of my visit she warned that since I came from the Baptist Church and was a Protestant, the mother also might become a Protestant if she read the Book. So the two women decided to burn the Bible, and did so—page by page. Long afterward, Camille's mother told me of this. Of course after becoming a Christian she was exceedingly sorry she had ever destroyed God's precious Book.

I invited Camille to attend our children's meeting held in a hall rented for our French work. The boy brought with him children of his neighborhood. He loved the Bible stories and hymns, and soon committed them to memory. One Saturday, however, the other children came alone, saying, "Miss Nicolet,

Camille is not coming here any more because he says this is a Protestant place."

Going to the home a few days later, I asked why he did not come to the children's meetings. "Well, the priest said it was a sin to go there," the child explained. I asked him to tell me just what he meant by sin. He named such sins as swearing, lying, stealing. Then I asked if he thought singing hymns, praying, and telling Bible stories were sins. "No," he said, "but the priest says so." From that time on Camille came alone to our Sunday school.

Because both parents drank, people often said to me, "Miss Nicolet, you are wasting your time going there. You'll never do anything with that family." "But there is a young boy in the home," I would answer, "and perhaps I can save him from following his parents." Thank God, the glad day came when both parents gave up this terrible habit and became followers of the Christ. We had the joy of seeing this lad baptized with his father and mother.

Camille showed ability as a story-teller, and at the age of 14 took charge of a primary group in

"A student counselor wrote me from our church and told me that she had adopted me for her son while I was away at school, and has sent me several gifts, at Christmas and otherwise. As I have previously told you, when I went to college, I left it all to HIM. The motto of our school is 'TRUST GOD AND WORK' and that is what I have been doing. I take care of the scholastic achievements, and He has taken care of the financial requirements.

"Sincerely,  
"Camille."

After receiving a copy of *From Ocean to Ocean*, the young man wrote to Miss Nicolet: "I was interested in reading the other articles that were printed in that magazine. One does not realize how great a field of work we have here at home. I have shown the article and also the whole magazine to many of my friends, and it has made them appreciate home missions more. . . . When *MISSIONS* comes out, I hope you will send me a copy of the article, so I may show it to my friends."

#### **Bertha A. Nicolet, French Missionary, Retires**

After 36 years of devoted ministry to her own people, Miss Bertha A. Nicolet retired July 31, 1940, from active service under the Woman's American Baptist Home Mission Society. Born in Switzerland of French-Swiss parents, she came with her family to this country, at the age of seven. After graduating from the Baptist Missionary Training School in 1904, she began her work that fall among the French in Detroit, Mich. Later she served in Taunton, Lowell, Boston, and Salem, Mass., and in Mauchaug, Providence, and Woonsocket, R. I.

None of the French Baptist churches in Rhode Island have buildings of their own, but Miss Nicolet has worked courageously making a Christian center of her

home. Her work has grown by personal evangelism and house to house visitation with prayer, testimony, reading of the Scripture, and distribution of Christian tracts.



*Miss Bertha A. Nicolet*

The life of Camille is one of many awards of honor that have come to Bertha Nicolet for distinguished service in the kingdom of God.

#### **They Need a Church**

Rev. and Mrs. George Smart, new missionaries of the Home Mission Society, at Reno, Nevada, and the two missionaries of the Woman's Home Board, serving at Stewart, are now organized as a staff in the larger parish plan. Mr. Smart, pastor at Stewart, Reno, and Dresslerville, helps with the boys' work at Stewart, while we go to Reno, and Dresslerville, and help with the women's and children's work. We are thankful to have a man to preach on Sunday mornings and to help with the boys. The young people are coming to the mission in larger numbers.

About 25 years ago Miss Lillie R. Corwin, pioneer worker among the Cheyennes in Oklahoma, was transferred to the Nevada Indian field. Soon she was invited by the

superintendent of the government school to give religious instruction to the 300 boys and girls in the Carson Indian School. Today the immediate community of the Baptist Mission, established by Miss Corwin, consists of 450 to 500 Indian children and young people from five states and about 20 tribes, gathered at the Carson Indian boarding school, also about 100 employees and their families.

The Mission at Stewart is one of the most strategic and challenging fields of missionary work among American Indians. The great need at present is a chapel adequate in size, dignity, and beauty to command the respect of the Indian young people, who have no house of worship in which to meet.

One evening an Indian student was driving to Carson with me. As we talked about what she had done the past summer, she said that her family had stayed out on a ranch far away from any church, therefore she had no opportunity to attend services. This girl and an older sister, however, read their Bibles and sang the church songs each Sunday. Another girl, who was baptized last spring, held Sunday school in the home for her younger brothers and sisters during the summer vacation. Please remember these young people in your prayers. They are earnestly trying to live Christian lives, but there are so many temptations that come to them that they need every help we can give them.

Nevada celebrated the 75th anniversary of her entrance into the Union recently. A big Indian day was planned for Sunday, and since all the children were going to Carson for a barbecue dinner, the missionaries planned a special service for them in the Federated Church. A combined choir of about 50 voices from Stewart sang, as well as an employees' quartette.

—Lucille Dewey.



# PENSIONS FOR PASTORS

By MARY BETH FULTON

**T**HE train *ambled* along. No other word is as expressive. It was Sunday afternoon and the journey was only a few miles, but the roads were covered with ice, making driving unsafe. The only way to keep the evening appointment was to travel by train. In my journeyings at home and abroad I have never had a ride quite so unique.

My morning service had ended at 12 o'clock and the train left at 12:15. I had innocently asked whether it would be possible to get something to eat on the train, and the negative answer was accompanied by a smile. Now I know why.

Upon entering the only coach my mind leaped back half a century. To the left of the entry was a small pot-belly stove, designed to hold long cuts of timber. In brackets on the left wall were two kerosene lamps. The wonderment of it held me in reverie during those moments before the "All aboard" call started us *ambling*. Presently there appeared a young man dressed in blue denim overalls, the legs rolled to his boot tops. A red kerchief was knotted at his throat and he wore a yellow corduroy cap spotlessly clean from much washing. He collected the fares from all five passengers. When he came to me I could not resist a question about the kerosene lamps, for there were also electric chandeliers.

I asked, "When do you use the kerosene lamps?" His face brightened at my interest, and he replied, "Why, today—on Sundays we use them, for we are carrying freight cars and cannot use the electricity."

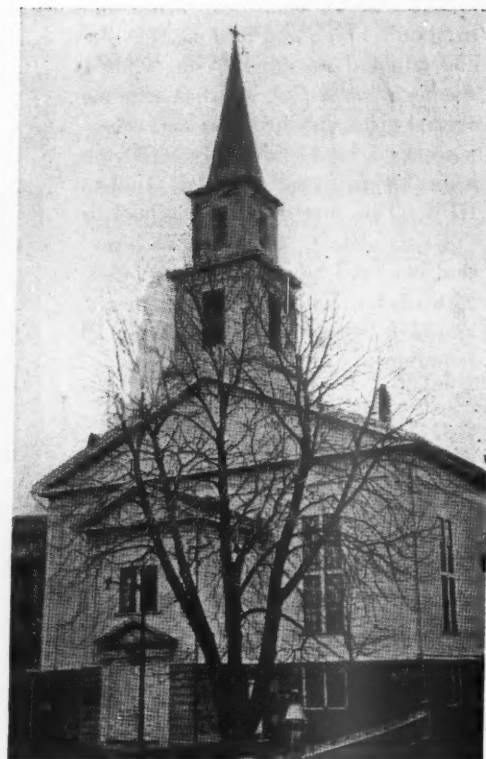
Then I remembered having read about those energetic people of Maine. The railroad could not afford to continue operation of this stretch of road. The dairymen in that section had to have some way of transporting the milk—their only means of livelihood—and the farmers made arrangements to operate that stretch of railroad themselves. **THEY FOUND A WAY OUT.**

Along the line we made frequent stops, at which time our engine would leave us and run over to a siding, attaching itself to several milk cars. Each time our "conductor" would serve as "brakeman" and climb to the top of a milk car, from which point of vantage he would direct the engineer.

**FINDING A WAY OUT.** That theme fitted perfectly into the thinking I had planned to do during the four-hour journey of the afternoon.

I had been giving special thought to pensions during my stay of a few days in New York and I had

*The First Baptist Church of Newport, Rhode Island. The church is more than 300 years old. The present edifice was built in 1846. Two years ago this was badly damaged by the great hurricane*



been deeply touched by a letter written by a woman. She had enclosed an application from her church for a pension for the pastor, and had asked that certificate be mailed to her before Christmas, as the church wanted to present the pastor with membership in the Retiring Pension Fund as a Christmas gift. There was a postscript to the letter which was particularly arresting: *Our church is very small, having only six male members.* The women of that church **FOUND A WAY OUT.**

There came vividly to my mind an afternoon spent with the women of one of the larger churches in the East. I had been invited to present the work of the Ministers and Missionaries Benefit Board with particular reference to pensions. We had a very interesting time, for I found minds keenly alert to the need for a remembrance of the ministry. The President stated that the current expense budget of the church had been pared to the bone, and that one thing more could not be added at that time. "But," she said, "we must not delay this matter another year. It is not fair to deny our pastor the protection which he should have at once; nor is it fair to penalize him at the time of retirement, for deferment of the matter will lessen his pension benefits." The vote was then taken providing for payment of the first year's dues to be made by the Woman's Missionary Society, with the understanding that the church would take the matter over in the regular way the second year. The women **FOUND A WAY OUT.**

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# MISSIONARY • EDUCATION

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THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

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## How One Pastor Did It

"How can I get my people to be interested in missionary things?" is a plaint often heard. I offer no panacea, but merely report how in one instance a plan was tried, and report also that the effort was successful.

As a pastor I felt that *A Book of Remembrance* was delightful missionary reading, and that many of my people should be reading it. And so beginning in the summer I read a bit from one of the pages at each Sunday service, reading this just before the prayer, sometimes changing the phraseology just slightly so as to make it "fit" the situation more perfectly. This was done without any reference to the source of the material. Occasionally it was possible to refer to the birthday of some missionary or some state worker.

Into the autumn this continued. Through October the same activity was regular. At the end of October I not only read a portion as before, but explained the source of that quotation. I suggested that the whole *Book of Remembrance* was well worth reading. This emphasis was continued through November.

At the end of November blank envelopes were distributed to the congregation. It was explained that if they had enjoyed these brief missionary stories, they would probably enjoy others also. *A Book of Remembrance* was presented and not only explained but extolled. The members of the congregation were told that if they would put one quarter in the blank envelope and write their name and address

on the outside, they could have this book for the coming year. With just that one emphasis 25 subscriptions for *A Book of Remembrance* came in. Others came later, raising the total somewhat higher. But 25 was no mean number out of a congregation of about 200. Not enough by any means but a wonderful start.

We can also get people to be interested in MISSIONS. First the pastor must read missionary literature and become interested in it. Then he can reveal his interest to others. They will be more apt to follow his lead in that case. By the way, such paragraphs as are found in *A Book of Remembrance* are excellent for "priming the pump" of pastoral prayer! Too often these are so alike from Sunday to Sunday that a watchful choir, singing a seven-fold "amen" is essential to awaken the congregation from the lovely lethargy into which it has sunk. Fellow pastor, why not try it? — *Rev. Frank T. Littorin, Waterville, Maine.*

## God Is Love in Chinese Characters

Dr. Mabel Lee, born in China and now a home missionary to her own people in the United States, graciously wrote in Chinese characters, "God Is Love." This picture writing will prove valuable as remembrances to present in church or missionary services. The link of a far country with this one through the person of the one who painted these characters for us, only adds reality to the statement "God Is Love." The characters are available at 10 cents a dozen.

## MISSIONS

The reading of each issue of MISSIONS magazine counts ten points on the National Missionary Reading Program.

### A Biography of Helen Barrett Montgomery

In October there will come from the press a biography of Helen Barrett Montgomery, written by a number of her friends, under the editorship of Mrs. Lucy W. Peabody. This will be published by Fleming H. Revell Co., and will sell for \$1.25. Orders may be sent to Miss Frances K. Burr, 152 Madison Ave., New York, N. Y. This is recommended to all missionary-minded Baptists.

### A Church or Community Missionary Exhibition

Such an exhibition might be produced in connection with the School of Missions. The whole church should participate in this and all the churches in the neighborhood might participate. Various mission fields at home and abroad should be assigned to groups for study, with a view to discovering the story of the development of the work on the field, the needs which yet remain to be met, and ways to meet the needs of the people. Each group should bear in mind the forthcoming exhibition and collect articles to exhibit at that time. Booths representing various areas which had been studied by different groups could be set up in a large hall in the church. Those who participate as guides for the exhibits might be dressed in the costumes of various countries. Pictures might be bor-

rowed, stereopticon talks given, illuminated maps used, flags or symbols of the countries displayed to stimulate interest on the part of those who visit the exhibition. Interdenominational work may be a part of the program. This plan has been carried out in a number of places with outstanding results. For suggestions regarding costumes, see "Costumes: How to Make and Wear Them," (15c) which may be secured from the Department of Missionary Education.

### World Fellowship in Ohio

The Norwood Baptist Church, of Norwood, Ohio, Rev. L. J. Powell, pastor, recently held an intensive world fellowship school of missions on each night for a week. The average attendance was over 100.

On the opening Sunday two challenging missionary messages were delivered by Secretary Paul Judson Morris of the Ohio Baptist Board of Promotion, and by Dr. W. H. Bowler of New York.

Four classes were conducted each evening by competent teachers. The adult group studied *Homeland Harvest* under Mrs. JOHN C. KILLIAN of Philadelphia; the senior-young people studied *Right Here at Home* under Mrs. L. J. POWELL; the intermediate class under Mrs. L. C. BRUNK went on an imaginary *Meet Your Neighbor Expedition*; and the junior class, taught by Miss MABEL SHEPARD, were deeply interested in preparing note-books on *Far Round the World*.

On the closing night a world fellowship dinner was enjoyed greatly by all. Each table represented a country or race and was decorated with interesting curios.

Brief talks concerning the country or race were given by several speakers. Mrs. Gilbert Schmitz, formerly a missionary in the Philippines, told of experiences encountered by the Christians. Mrs. C. H. Brown spoke on missions in China.

Mrs. Clara W. Tilbe, who served in Burma, gave an impressive message on the need for reenforcing and increasing the stations. Miss Ella Chessman, once a missionary in Assam, told of the advance made in Christianity, saying that those who had been head-hunters are now followers of Christ. Miss Hazel Rinckman, formerly in Nigeria, spoke of the transforming power of Christ in changing homes. Mrs. R. O. Gooding showed pictures of Latin-American peoples.

Mrs. L. J. Powell, speaking on Mexico, told of the desire of these "Americans" for Bibles, recounted some of the experiences of her friend, Dr. Walters, and emphasized the need for medical missions. The last of the speakers was Mrs. John C. Killian, who discussed the American Negroes, pointing out their achievements in various fields. The inspirational address was given by Dr. A. E. Cowley of Cincinnati. His theme was "A city that is set on a hill can not be hid."

## ROYAL AMBASSADORS

### Royal Ambassadors in Burma

The Royal Ambassadors are still in the stage of experimentation. We began in December with a group of 20 grade and high school boys. Three of the leading Christian men are very much interested in the boys and encourage them. A month ago we asked them what country they wanted to study and suggested books on China, Philippines, Africa and India; but what was our surprise when they decided they wanted to study America. So this last meeting we rediscovered the American Indian and next month we will try to understand the needs and satisfactions of the American Negro. We are very grateful for the January reading booklets, *A Book of Remembrance*, and MISSIONS for material as we did not bring out any home mission study books! —Dorothy E. Wiley, Mandalay, Burma.

### Ion Keith-Falconer Chapter

This chapter was formed in the First Baptist Church of Webster City, Iowa, in July, 1939. The boys meet monthly for mission study and other activities, and weekly in the Sunday school. They serve as

a cycling squad to take plants to shut-ins and do other errands. The Ambassador and Crusader boys made garden trellises which they sold for \$3 and put the proceeds into a fund for Kikonda, Africa. The boys attended the school of missions, participated in the reading program, made an Easter offering of \$4, and sent two boys to the boys' camp at Iowa Falls. Rev. J. Lewis Bowser, pastor of the First Baptist Church, Indianola, Iowa, has recently been appointed High Counselor for Iowa.

### Chapter Vesper Services

The Greater Boston Royal Ambassador Chapters held a series of well-attended district vesper services in May. The services were held on successive Sunday afternoons at the First Church, Newton Centre; the First Church, Reading; and Dorchester Temple. Fourteen chapters and three churches interested in forming chapters participated in the programs with a total attendance of 460. The trophy for attendance was awarded to the Marcus Whitman Chapter, of Stoneham, while the Floyd Carr Chapter of Lynn stood second.



## WORLD WIDE GUILD

### Dear Girls of the Guild:

Anyone who followed the trail of Helen Crissman across the denomination during those early years of the World Wide Guild found themselves breathing a fresh missionary breeze, and in her wake were groups of girls rallying around a cause which was to become increasingly vital to them, as they in turn became a vital missionary force in the churches where they served. Her sunny personality and spirit of devotion gave inspiration to others, and played a large part in the remarkable progress of Guild during its first years. She tells us here of some of the other women out of whose consecrated hearts, as out of her own, the World Wide Guild came into being.

Very sincerely yours,

*Elis P. Kappan*

152 Madison Ave., New York, N. Y.

### Out of the Hearts of Christian Women

Above the windshield of our car is a seemingly unimportant little gadget—a tiny mirror. It is so adjusted as to give a clear picture of the road behind. That mirror is standard equipment on every automobile. Its use assists one to take the road ahead with speed and safety. Proper perspective of the past is essential for rapid and effective forward movement.

The World Wide Guild grew out of a world concern for the program of Christ. Three women, God appointed, sought every means of rallying new forces and adding fresh strength for the building of The Kingdom. They saw what Baptist girls could do by their enthusi-

asm, their talent, their money, their dedicated service of hand and mind and heart.

Guild girls of 1940 need to continue their emphasis on essentials. From Mrs. Andrew McLeish, who prepared the organizational material, we learn the value of aim and purpose and the power of organized effort for definite, concrete accomplishment. We may be mindful of the millions but we must be *organized* to do something. There was a very real reason for calling it a guild. She wanted it to carry out the best qualities of a medieval guild—"an association whose members were pledged to assist each other in the pursuit of common ends." World Wide Guild has led Baptist girlhood, here and in other lands, to give time, money, prayer. So effective has been this program that many girls have entered into even fuller fellowship with Christ in life service on home and foreign fields.

Mrs. Lucy Peabody had served as a missionary and had seen the power of the Gospel to give life abundant. Naturally she passed over to Guild an emphasis on personal evangelism. She helped the Guild to build into its life as its central objective the world missionary outreach of the Christian church. Mission fields, missionaries, and Christians of every clime and race began to live for Guild girls.

Mrs. Helen Barrett Montgomery put herself into Guild. In her private devotions she used the original Greek. These notes became the foundation for her Century Translation of the New Testament. No wonder every side of her remarkable life glorified Him to the full. In her contact with girls across the

nation she became the inspiring pattern of the true Christian woman making everything second to Christ and His mission for her. The girls of the first Keuka (N. Y.) Guild House Parties had her for their Bible teacher. All girls had her for their teacher through her books. Her *Bible and Missions*, a permanent classic, was a guide book in the period of greatest missionary achievement.

An evaluation of beginnings would not be complete unless we bring to remembrance that college girl who had volunteered for service "anywhere God chose." Stricken with that dread disease tuberculosis, she asked her chum to serve in her place. God had his own plan and way for Edith Olson to serve. On a cot in Stratton Park, Colorado, as a prayer-partner she worked and travelled with the one who was the first Guild Field Secretary. She knew speaking dates, groups to be met, problems, difficulties and joys too. The one with whom she worked can look back 20 years and see that there was a permanence and a correctness which came to the beginnings of Guild because of the work of this bed-fast associate.

Guild like David "has served a generation according to the will of God." This spiritual heritage belongs to the present. Guild moves forward seeking the same divine guidance and spiritual undergirding every mile of the way. With the poet we can look forward from the achievement of the past and say, "The best is yet to be."—*Helen Crissman Thompson*, First Field Secretary of the World Wide Guild.

### Silver for What?

On this anniversary year, Guild girls would like to make a record in Guild giving. *September 29* is one of the four days in which the World Wide Guild carries the entire world missionary program of

Northern Baptists. Thirty thousand dollars is the National goal. It is a day when we will want to bring in part of our Guild Gift. (Note Guild Goals under GIVING.)

In some church services, a brief ceremony might be worked out, with Guild girls presenting their gifts on this day. A world map or a globe would be effective in this ceremony. You will want to make clear that our gifts go to support the missionary program of the denomination. Such a ceremony could be an inspiration to the entire church for larger missionary giving.

Why not work out a Love Gift poster in your chapter indicating by the use of stars the dollars given during the year.

It is hoped that sometime in September there will be available a program, for use in Guild and Youth groups, setting forth the whole world program of Northern Baptists and the organizations through which the churches carry it on. It will be useful in showing to girls of the Guild and to your church what your gifts are for and what they do.

Never was our missionary giving more desperately needed than now. Let us help to meet the need by a shower of silver stars on *September 29* that shall be worthy of the anniversary of our organization.

#### Watch for October MISSIONS!

It will feature the Guild Anniversary. Let's plan to make October the month when we work for subscriptions to MISSIONS. In our annual report we dropped in the number of MISSIONS taken in the homes of Guild members. Let's remedy that this anniversary and do it in October!

#### Guild President Is Airplane Hostess

Passengers who crossed the continent by air during the summer a year ago found a charming Indian

hostess in one of the big planes. A granddaughter of White Man Runs Him, last surviving member of the Crow Indian scouts who guided General Custer in the attack that will be forever remembered as "Custer's Last Fight," Miss Betheneth Pease is a member of the Crow Indian Baptist Church at Lodge Grass, where Dr. and Mrs. W. A. Petzoldt have served for nearly 35 years as missionaries of the Home Mission Society. Miss Pease has been president of the Lodge Grass World Wide Guild Chapter. During the summer of 1939 she was employed as hostess by one of the transcontinental air lines and hoped in this way to earn enough money to enter Bacone College. Her new position led the Indians to give her a new name. It is Sacajawea, which means Bird Woman. She is also a capable rider, as her picture strikingly suggests.



*Betheneth Pease*

#### Guild Girls in Nicaragua

Our World Wide Guild is a thriving, enthusiastic group. We began with older girls but they were soon married and taken into the women's missionary society. Gradually we have taken in younger girls until now we really have an intermediate group. Because many of them could not be out alone at night, we changed the hour of meeting to 4 P.M. We had met twice a month, but the girls prefer weekly meetings, which are divided into business, devotional, Bible study, and missionary study. I have been pleased with the manner in which the girls have worked out their devotional talks. They have chosen such topics as prayer, soul-winning and faith.

Our White Cross work is local, of course. The girls have made washable covers for books at the hospital and are now working on dresses and suits to be given to poor children at Christmas. They made a tiny bedspread for the new arrival in the home of a woman who had helped us for some time. On seeing it, another was requested; and now, a third has been asked for. By selling these slightly above cost, the girls have been able to add a few dollars to their treasury. Most of them are school girls who have little to give, but they are glad to give their time, and working together, earn some money.

They are giving to the work of the National Convention, to the support of the mission churches under the care of the Managua Church, and are also helping one of the young men who is studying for the ministry. The cloth, for the dresses and suits which they are now making, has been bought with their own money.

Our list of missionary reading books is very small, but we are gradually enlarging our library, and the girls are reading more and more. One girl has read all the

books on the list, and most of them have read several. They are learning how to carry on business meetings, make reports, and run the organization in an orderly, business-like way. Our installation service with candles is always impressive. If there are other Guilds among our Spanish-speaking groups, I think the girls would like to correspond with them.—*Mary Butler, Colegio Bautista, Managua.*

#### From the Philippines

Again the W.W.G. girls of the Baptist Home School, Capiz, P. I., have been active enjoying their monthly meetings held on the second Friday night of each month. They had three projects for their White Gift this year. One was paying half of the expenses for their President to attend the Cebu Student Conference during the Christmas holidays, another was a fund for the China Relief, and the third was for the Love Gift and was sent to the office in New York.

#### Fellowship at Tea

Last April the W.W.G. of Central Baptist Church of Duluth, Minn., entertained the Guilds of the Head of the Lakes region at a tea. We were fortunate to have Mrs. Gertrude B. Mears of St. Paul as our speaker. She had re-



*Some of the members of the Ethel Nichols Guild*

cently returned from a world tour and related to us her very interesting experiences. She gave us a glimpse of foreign missions, their problems, customs and work. The program was supplemented with musical numbers. We had an attendance of about 80 girls from 6 Guilds. Our purpose of promoting closer fellowship was most successful.—*Mrs. W. A. Walsh.*

#### Salute to Ethel Nichols

The girls of the Ethel Nichols Guild of the South Side Baptist Church of Elmira, N. Y., enter-

tained mothers and prospective members at a dinner. Other girls between ages of 12 and 18 were invited. Prayer meeting was held at 7:30 P.M., with Miss Esther Griswold and Miss Helen Thomas in charge. Following this four of the officers were initiated by members of the Edith Sherman Guild of Pine City.

This chapter is named for Ethel Nichols, a member of the church and a missionary in Assam, India. This is one way of coming face to face with her as she too reads MISSIONS!

## Children's World Crusade

#### Dear Boys and Girls:

Chilly nights, pumpkins ripening on the vines and birds flying south are signs that autumn is almost here and school days just around the corner. I can see you changing from cool, comfy sun-suits, sneaks and play togs to starched gingham dresses, warm sweaters and stiff leather shoes. You are probably busy hunting up the pencil boxes and school bags that have been resting quietly in a drawer all summer. School bags need dusting off, pencils need sharpening and pen holders must be fitted out with new points.

Before we put away all our vacation togs, let's stop a minute and remember some of our vacation fun. I'd like to take you back with me to

one day last summer, a day when I visited the World's Fair. I came out of one of the exhibit halls just in time to see a crowd of people gathered around a large platform. On the platform stood two men, a shiny new Chevrolet car and tables lined with boxes that looked like Captain Kidd's treasure chests. A long line of people stood waiting for the gate to the platform to open. They each held a golden key which they hoped would open the treasure chests, for whoever opened the chest would win that shiny new car. Earlier in the day, along with thousands of others at the Fair, these people had tried to fit little tin keys which had been given them into other treasure chests at booths scattered over the Fair grounds.



*Misses Elsie Kappen, Mary Beth Fulton and Irene Jones on the boardwalk at Atlantic City*



The lucky people whose keys had opened the first chests were given gold keys to use in the final contest. One of the gold keys would open the chest and make the winner the owner of the car.

Sixty or seventy people stood anxiously waiting, eager to try their keys: old men, young girls, fathers, mothers, a Catholic priest, and one or two boys and girls, all hoping to hold the key to the chest and the car. When the gate opened, the line moved quickly to the platform. With hopeful hearts and trembling fingers each contestant tried his key. How their faces fell when they found their keys did not fit.

Finally the line dwindled down to eight or ten people. It looked as if maybe there was no winner that night. Almost the last person to try his luck was a boy of ten, a roundish fellow with a smiling face. Bravely he marched up to the chest and tried the key in the lock. The box gave a click and the lid sprung open. The boy was so surprised that he shook with excitement. When the manager asked him to talk to the crowd through the microphone he could hardly speak for he was beside himself with happiness. Then with the help of the managers he climbed up on to the fender of the car where the photographers took his picture.

People all over the world are taking part in a Golden Key Contest, a great throng of us: old ladies, little babies, mothers, fathers, teachers, preachers, Chinese and Americans. We are all looking for the key that will open the chest of Happiness. All sizes and shapes of keys are tried but only a few will open the chest. Some try the golden key of money and spend their lives piling up fortunes. Others try the jeweled key of pleasure and race from one amusement to another. Still others try the key of fame and work to get their names in newspaper headlines. There are many

other keys like the brass key of popularity and the iron key of power. When these people think they have found the right key, they run to open the chest of happiness, but their faces fall and mouths turn down at the corners when they see that they do not have happiness.

Nations, too, are seeking happiness. Like people they try riches and fame and power and the demon key of war, but these things bring only suffering and sorrow to the people.

There is a key, a magic key, that opens the treasure chest. In a way it is like the golden key at the World's Fair, for even boys and girls can use it to find happiness. It is the key of love and service to others. Whenever we bring happiness to those who are sad, whenever we show friendliness to those who have few friends, whenever we share something we love with those who are in need, we are using this key. Jesus told us to love our neighbors. Even more, he told us to love our enemies. When people make life unpleasant for us, Jesus told us to forgive them, pray for them and show to them the same love and understanding that we show our best friends. Nations and people will not find the key to happiness until they learn to love and forgive those who have wronged them, for we are all God's children and are bound together as children of one family. No one can have real happiness in the world until all God's children have a share in the happiness which His world holds for those who love and serve Him.

Sincerely,

*Emily F. Bergen*

152 Madison Ave., New York, N. Y.

### Crusade at the Convention

New Jersey proved a very auspicious setting for the 1940 Annual Crusade Conference. The spacious

room provided by the Monticello Hotel offered a splendid opportunity to spread out new materials and exhibits. Gaily covered books from the new Reading Program, placed according to age groups, occupied one section of the room. A model browsing table, arranged to stimulate interest in migrants, stood in another corner. A model of a migrant camp, a large assortment of White Cross articles, screens lined with migrant maps, and posters, provided concrete illustrations for the many new ideas presented by the leaders of the discussions.

Delegates were greeted at the door by Mrs. G. C. Walters, State Secretary of Eastern Pennsylvania, who efficiently cared for the registration, handed each delegate a packet of new materials and decorated her with a Crusade badge shaped like a shield and tied with red ribbon.

State Secretary of New Jersey, Mrs. Albert Linder, did the honors as hostess and presiding officer. In her winsome manner she kept the program delightfully informal. After a thought-provoking devotional led by Mrs. Walters, Mrs. Linder introduced Miss Mary Noble who was our very special guest and one of our most enthusiastic delegates.

Miss Margaret Clemens, Children's Editor of the American Baptist Publication Society, opened our discussion by giving us a preview of the Graded Primary Lessons now being prepared by the Curriculum Committee of the Council on Christian Education. They represent the combined efforts of the American Baptist Publication Society and the Department of Missionary Education. The new lessons will bear the name Judson-Keystone as a symbol of our cooperation. Miss Clemens laid special stress upon the missionary units which will appear in the new lessons. A five-week unit each year

will deal with a specific Baptist mission field. In addition there will be a four or five week survey unit on missions each year. This material is planned to give our boys and girls a knowledge and appreciation of the missionary program of their own Baptist Church.

The remainder of the morning was devoted to the presentation and discussion of new materials. At 12:30 we adjourned for a pleasant luncheon together. On our return to the conference Mrs. Edward Young, State Secretary for Eastern New York, and Miss Ruth Murphy of the New York City Mission Society, sampled some of the new reading books for us.

The bulk of the afternoon was spent in a discussion of projects which could be developed on Migrants. Some of the State Secretaries had done experimental work and brought the results to exhibit.

It was pointed out that the study of Migrants should be tied up with the normal interest of boys and girls. This can easily be accomplished through a display of fresh fruit and vegetables or by serving simple foods that Migrants harvest, such as raisins, sections of apples, cherries, etc. Other suggestions included giving each child a can label as he enters the room, telling him to go to a Migrant Picture Map (obtained from the Department of Missionary Education, 5¢) and discover where the food represented by his label was raised. Or the children can arrange a dinner menu by using pictures of food cut from magazines. If the pictures are placed next to a map of the United States, strings can be run from each food to the state where it is grown.

Miss Wilma Waterman of Rhode Island discussed wall friezes made from pictures cut from magazines and mounted on old shades. Captions for her friezes included something like this: "Foods Migrants

Harvest"; "People Who Harvest Our Food"; "How We Can Help." She recommended the use of *Jack of the Bean Fields* as a source of pictures for friezes and class record books.

The challenge of White Cross work was presented by Mrs. R. A. Andem who explained her large and suggestive assortment of White Cross articles. Among her interesting display were oil cloth kits containing a tooth brush, tooth paste, comb and soap, for children in Migrant Centers.

For a few minutes we had a real laboratory school, when four-year-old Ann Linder, assisted by her



Patricia Joan Bray

mother, showed us how to erect a model Migrant camp, following the story, *Jack of the Bean Fields*. Brown paper was used to represent the ground; fringed green paper represented bean fields; shacks were made from up-turned strawberry baskets, while a Christian Center was made from a peach basket. Pipe stem cleaners were easily bent into shapes of people and clothes were fashioned from scraps of crepe paper. The whole section formed a clever replica of Migrant life.

If you are looking for a Migrant project, especially adapted to Juniors, you will be interested in the picture food map described by Mrs. Young. Children made pictures of food and vegetables and pasted them on the states where they are

grown. The map was made from brown wrapping paper. Mrs. Young also exhibited some attractive story books about foods, with the cover and pages cut into the shape of a beet for the story of a beet; an ear of corn for the story of corn. These books made from wrapping paper record in children's words the facts of the growth, harvest, canning and selling of foods, giving special emphasis to the contribution Migrants make to our health and happiness.

Miss Pearl Rosser closed our conference with an inspiring discussion of worship. She displayed a model worship center. Miss Rosser reviewed some worship materials that would fit in with the Migrant theme, most of which came from the new Junior Hymnal, *Hymns for Junior Worship*.

There was a constant undertone of pencils scribbling notes throughout the day. Leaders were bombarded with questions, and discussions of ideas presented at the conference were heard during all of the Convention days that followed. For these reasons the committee felt that its efforts in behalf of Crusade Day in Atlantic City had been highly rewarded.

### Meet the Prize Winners!

Patricia Joan Bray of Springfield, Ill., has received First Prize in the Book Review Contest for her review of *Rainbow Bridge*. As an award Patricia was given one of the books on the new Crusade Reading List.

Honorable mention goes to Joan Fay of Belding, Mich., for her review of *Pioneer Girl* and to Eleonore Wendel of Rochester, N. Y., for her review of *Under the North Star*.

Honorable mention and best wishes are due the Crusaders of Jefferson Avenue Baptist Church, Detroit, Mich., for the best Honor Point record of 1939-40.



*This little white house, shingled with green offering envelopes, was made by the primary children of Judson Memorial Baptist Church, Minneapolis, Minn., for their Kodiak project*

### Are You Up to Date?

Several pieces of new material were presented to Crusade leaders at Atlantic City. Every Crusade leader wants to be informed of the most recent development in Missionary Education plans and materials. Check your supplies with the list below and send to your State Secretary for any of the materials which have not been received.

1. **CHILDREN'S WORLD CRUSADE MANUAL.** The new Manual sets forth the general aims, program and standards of the Crusade and combines the materials formerly contained in "Heralding the Chil-

dren's World Crusade"; "White Cross Work for Children" and "Standards of Excellence." It contains a new "Standards of Excellence" which will be of interest to all leaders.

2. **SPECIAL INTEREST MISSIONARY MATERIAL.** Story sheets about the missionary activities of Miss White and Miss Melton are available free. A 7 x 5" picture of Miss White in front of a migrant home may be obtained for 5¢ each.

3. **HONOR POINT SHEETS.** Contains revised list of hymns and scripture for memorization.

4. **MIGRANT PACKET.** Contains pictures; map; stories for Primary and Junior children; information

for leaders and suggestions for activities. Price 25¢ each.

5. **CHINA PACKET.** Contains material similar to that in the Migrant Packet. 25¢ each.

### Living and Working Under War Conditions

A LETTER FROM THE SHAOHING BAPTIST INDUSTRIAL MISSION

*Dear Friends:*

The Shaohing Baptist Industrial Mission appreciates your interest and your orders very much. Here 75 women and 20 girls are entirely dependent upon this work for their living besides over 100 refugee women in the care of this Mission who are kept alive by making sandals. Without sales to you and other friends in the other countries all this good work would stop.

We are living and working under war conditions so please *be patient if your orders are a long time in reaching you.* In the first place your letters took from one to two months longer to reach us than in normal times. If the things you ordered were not already made up, they were done within a few days and wrapped for mailing. Some were even mailed, but they were stopped at the first customs office. We have written letters and called on officials to release these parcels.

We are also unable to get our raw materials as easily as before. Our best grass cloth came from western China. Now we must get it from nearer places. We bought our thread in large quantities from French firms in Shanghai, but now we have to make other arrangements. We feel that our work must go on in spite of difficulties because of the help it is giving to these very needy women. Through our Mission they are not only able to get this financial help, but they are also getting spiritual help through Bible classes and contacts with Christians in their daily work and fellowship.—*Sih Mae Nyi*, Director.

## GIFTS WITH AN INCOME

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M-9-40



## BOOK REVIEWS

(Continued from page 422)

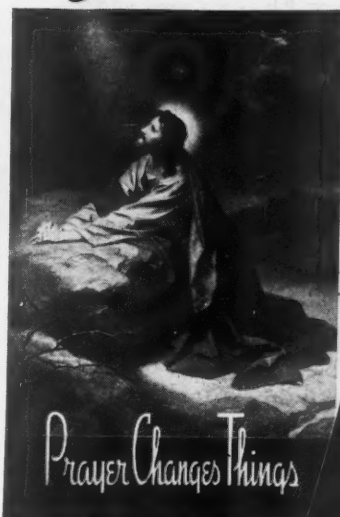
**Stand By for China**, by GORDON POTEAT, is the inspiring account of the impact of the Christian movement upon the Chinese people. It shows the renaissance that is still going on in the national life of China because of the presence of devoted missionaries and the influence of strong native leaders inspired by Christian motives. The story is especially interesting concerning the student movement and the contributions of both the Chinese and American schools in furnishing the leaders for the modern rebirth of the nation. The vivid life sketches of representative Chinese Christians furnish rich illustration of the general theme. Chinese life, language and customs are clearly set forth in an interesting manner, and against this background the history of the Christian movement is traced. (Friendship Press; 181 pages; \$1.00.)

## Books Received

- Religion in the Reich*, by MICHAEL POWER, Longmans, Green Co., \$2.  
*Church and State in Russia 1900-1917*, by JOHN SHELTON CURTISS, Columbia University Press, \$4.00.  
*God's Grace in Galatians*, by CLARENCE A. MARLIN, Revell, \$1.00.  
*After C. T. Studd*, by N. P. GRUBB, Zondervan, \$1.00.  
*Canada: America's Problem*, by JOHN MACCORMAC, Viking Press, \$2.75.  
*Forty Years a Country Preacher*, by GEORGE B. GILBERT, Harper and Brothers, \$2.75.  
*What Has Happened to Europe?*, by GEOFFREY T. GARRATT, Bobbs-Merrill Company, \$2.75.  
*Arctic Gateway*, by FLORENCE HAYES, Friendship Press, \$1.25.  
*Move On Youth!*, by T. OTTO NALL, Friendship Press, \$1.00.  
*War Propaganda and the United States*, by HAROLD LAVINE and JAMES WECHSLER, Yale University Press, \$2.75.  
*Into the Darkness; Nazi Germany Today*, by LOTHROP STODDARD, Duell, Sloan and Pearce, \$2.75.

## YET ANOTHER REASON

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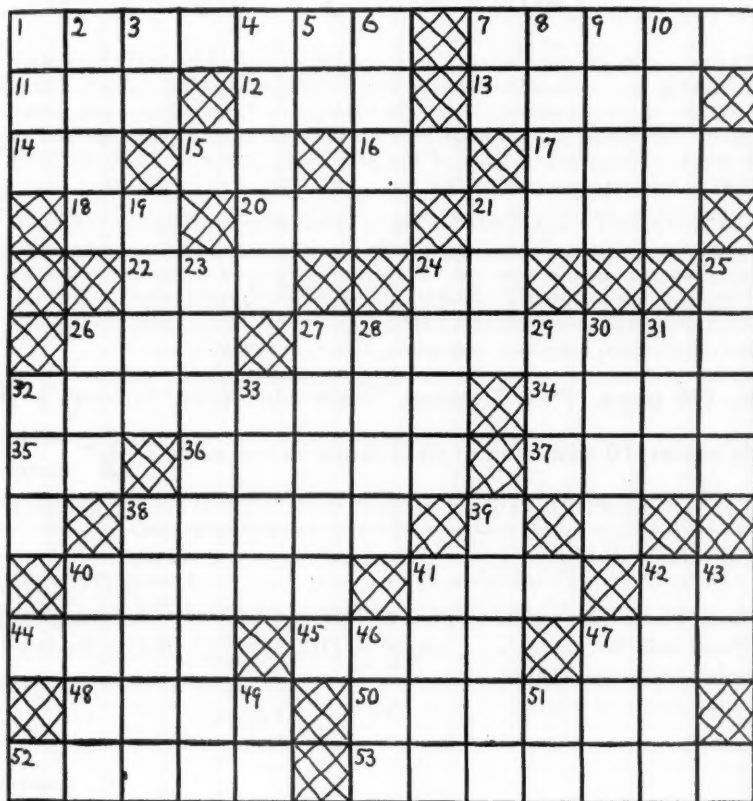
Missions 9-40

# MISSIONS CROSS WORD PUZZLE PAGE

## No. 41 — Lent to the Lord

### ACROSS

1. Through faith Abraham almost . . . 7 across; a ram took his place.
7. His son Jacob deceived him.
11. "Samuel arose . . . went to Eli."
12. "he shall be lent to . . . Lord."
13. "neither was the . . . of the Lord yet revealed unto him."
14. Part of the Bible.
15. State; note.
16. "I did but taste a little honey," said Jonathan, "and, . . . , I must die."
17. River in Europe.
18. "smooth stones out . . . the brook."
20. "and . . . ark of God is taken."
21. "That the . . . called Samuel."
22. Eli can be seen in this deception.
24. Mother.
26. "Now Eli . . . very old."
27. "my soul was . . . in thine eyes."
32. Autocrat; Roman cot (anag.).
34. King of Israel. 1 Kings 16:23.
35. "My heart rejoiceth . . . the Lord."
36. "it came to pass in . . . days."
37. "and the . . . were not expired."
38. "then he shall . . . his head."
40. "And he worshipped the Lord . . ."
41. "but her voice . . . not heard."
42. "it is . . . good report."
44. Lot lived here. Gen. 19:23.
45. Indian millet; raid (anag.).
47. "Wherefore the . . . of the young men was very great."
48. "O Lord, . . . thou my lips."
50. "Samuel feared to shew Lli the . . ."
52. "The Lord . . . thee."



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NO. 9



NO. 52

### Last Month's Puzzle

53. "The . . . God is thy refuge."

Our Text from Samuel is 11, 12, 13, 18, 20, 21, 26, 27, 35, 36, 37, 40, 41, 42, 48, and 50.

### DOWN

1. "there came a . . . of God unto Eli."
2. "he will give you . . . our hands."
3. Northwestern 4 down.
4. "the last . . . of that man is worse than the first."
5. Inquiry. 6. Erase.
7. Isle of Wight. 8. Passable.
9. The sandarac tree; on the way to Ararat.
10. Babylonian god; repeated notice.
19. Cake with special filling.
21. Resinous substance.
23. Certain lines on the earth's surface; tie horses (anag.).
24. "with what measure ye . . ."
25. Egyptian goddess.
26. David . . . when he fought Goliath with a sling and stones.
27. "for I have not . . . then."
28. ". . . it, even to the foundation thereof."
29. Containing iodine.
30. Grandson of Esau; roam (anag.).
31. The needlebush (Australia).
32. Middle. 33. Burn.
38. "descended in a bodily . . ."

39. "I will . . . up against a nation."  
 40. "if thou lift up thy . . . upon it, thou hast polluted it."  
 41. The Bible is "Holy . . ."  
 42. Feminine name.  
 43. "And the child Samuel grew . . ."  
 46. Salutation.  
 47. "he had a . . . whose name was Saul."  
 49. Canadian province.  
 51. A Benjamite. 1 Chron. 7:12.

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Write to

MISS FRANCES K. BURR, *Treasurer*, 152 Madison Ave., New York City

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

## The Program Contest

Dear Friends:

Again the many fine books, programs and letters, full of excellent and proved material, delighted the eyes of your judges but increased their difficulty in selecting.

The awards are as follows:

For year books: *First Prize* to Central Baptist Church, Woodbury, N. J., for neatness and novelty of cover design, versatility of programs, and comprehensiveness of the divisions of work; *Second Prize* to Baptist Church of the

Redeemer, Brooklyn, N. Y., for neatness and comprehensiveness of the programs, the inclusion of the budget, the listing of the objectives and the membership list. *Honorable Mention* and hearty commendation are given to the First Baptist Church of Chula Vista, Calif., for the original cover design and clever illustrations.

For programs: *First Prize* to the West Baptist Church, Oswego, N. Y., for a novel "television" program portraying the contrast between the packing of the old-time "missionary barrel" with the up-to-date White Cross method, for its inclusion of the migrants' needs which too rarely is given a place in our missionary programs, and for the *grand finale* featuring the Sales House at Mather School; *Second Prize* to Memorial Baptist Church of Johnstown, Pa., for its novel program "A County Fair."

Since "How Can We Be Patriotic?" will this coming season be the theme in all sorts of religious and social gatherings, your judges think *First Prize* for letters should go to Miss Ella Ball, of the First Baptist Church, Van Nuys, Calif., for her description of several interesting programs. But the one that seems the most timely to your judges is the one entitled "Liberty Bells." Her suggestion of *Christian Citizenship* as the theme for discussion, followed by the presentation of the drama, "The Flag that Flies Highest of All" is entirely in line with the current theme, plus the Christian emphasis. *Second Prize* to Mrs. A. B. Childears, of the First Baptist Church, Canon City, Colo., for a most interesting description of the practical methods used to widen the interest in, and to record the reading of, missionary books.—*Augusta Walden Comstock, Olive Russell.*

(NOTE.—Miss Ball's letter is given here. Details of the other prize-winning entries will appear later.)



### A Variety of Methods

Perhaps the "spice" of variety contributed to the success of the programs described by Miss Ball; certainly the programs, although following the national outline of last year, show both originality and a wide range of subjects. Her letter, somewhat condensed, follows:

"In response to your request in *The Open Forum of Methods* in the March issue of *MISSIONS*, I am submitting our year book. It is the first printed book we have had, but as this year marks the 25th anniversary of the founding of our church, we decided to have an unusually nice book.

"Each program is preceded by a half hour of intercession. (This is separate from the usual devotional period.)

"At the beginning of the year we promised a trophy to the group putting on the best program. I don't know whether that had anything to do with the programs or not, but they were excellent.

"To provide the proper atmosphere, appropriate settings were planned, featuring bells, of course—also flowers in season. For the program on Japan, the flowers were arranged by a young Japanese girl, a member of our church, who gave a talk on flower arrangement.

"One of the most dignified programs was presented by our young matrons on Baptist Books and Periodicals. As the high lights of each new book were given, it was placed on end on the table. On a music rack at either side of the table were an open Bible and a copy of *MISSIONS*. A complete list of the missionary books available at the public library was on display, as well as a list of those in our church library.

"The program on 'Liberty Bells' gave our Christian Citizenship Chairman her opportunity. A talk on world peace by Dr. Maier was followed by a drama, 'The Flag

that Flies Highest of All.' This closed with a salute to the national flag and to the Christian flag.

"'Silver Bells—Stewardship' featured the first gift box opening, and also dramatized the use of *The Secret Place*.

"For 'Bronze Bells—Africa,' a bamboo hut and a campfire provided the setting for a dramatization of a jungle school.

"In 'Mission Bells,' workers from Los Angeles Christian Center used slides to show the progress of

the work. Members of a nearby Mexican mission provided special music. This was an evening program with the Brotherhood.

"'School Bells' was given during Easter week with the World Wide Guild and the Children's World Crusade presenting the program. The Guild girls gave two missionary plays. The Crusaders illustrated a history of home and foreign missions. (The history really was given by the older girls, the children coming to the platform to



## IMPORTANT LETTER!

Dear Treasurer:

*I know I ought to make a will. Don't think I am wealthy, for I am not. Nevertheless I ought to arrange for the care of that which I have, when I go home.*

*I have been thinking lately how I should rejoice in living on, through a gift to the Woman's American Baptist Home Mission Society. Can you send me material explaining how I can make such a will?*

*I thank God that he has made me a steward of means to help in his service.*

Sincerely yours,

NOTE: Send the above letter with your name and address to

MRS. J. WILLARD McCROSSEN  
Treasurer

WOMAN'S AMERICAN  
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REMEMBER

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American  
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Home  
Mission  
Society*

in Your  
Will

represent the various fields.) This program merited the trophy.

"'Hand Bells' consisted of a play followed by a White Cross clinic conducted by our White Cross Chairman, who answered questions and demonstrated the work. Another interesting feature of this program was 'Bell Customs Around the World,' in which women, costumed to represent

various countries, told of the uses of bells in those countries.

"Each May we have a temperance program, usually with a speaker. July is picnic month.

"Hand-made invitations were used each month; also music appropriate to the theme.

"Our source material was found in libraries, MISSIONS, and missionary literature."

## THE FOREIGN MISSION CHRONICLE

*From the cradle to the grave in missionary service*

### BORN

To Dr. and Mrs. J. E. Lenox of W. China, a daughter, April 17.

### ARRIVED

Miss Signe Erickson and Dr. and Mrs. Henry S. Waters of the Philippines, April 3, in San Francisco.

Miss Marion Beebe and Dr. and Mrs. Richard S. Buker of Burma, April 18, in San Francisco.

Rev. and Mrs. W. R. Hutton of Assam, April 26, in San Francisco.

Mr. and Mrs. J. G. Gilson of Bengal, April 26, in San Francisco.

J. R. Andrus, Ph.D., of Burma, May 1, in San Francisco.

Miss Linnie Holbrook of Assam, May 2, in Los Angeles.

Rev. and Mrs. B. M. Johnson of India, May 21, in New York.

Dr. and Mrs. H. M. Freas of Congo, May 29, in New York.

Miss Clara Tingley, Miss Helen Good, Miss Lucy Wiatt, Dr. and

Mrs. W. E. Wiatt of Burma, May 30, in San Francisco.

### SAILED

Rev. and Mrs. G. S. Jury, April 25, from San Francisco, to Burma.

Miss Jennie C. Adams, May 9, from San Francisco, to the Philippines.

### APPOINTED

Miss Margaret Lee Crain to Japan; Miss Frances H. Lodien to Bengal-Orissa, at the May meeting of the Woman's Board.

Rev. and Mrs. Paul A. Collyer to China; Mr. and Mrs. Herman G. Tegenfeldt to Burma; Mr. and Mrs. Raymond W. Schaefer to West China; Rev. and Mrs. Philip W. Geary to Bengal-Orissa; at the May meeting of the Foreign Board.

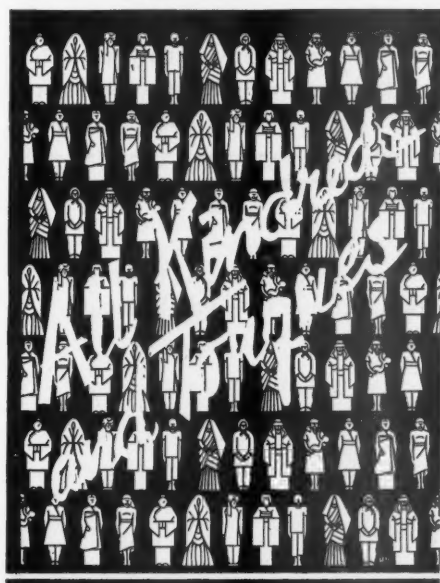
### DIED

Mrs. J. A. Curtis, retired, of S. India, June 13, at South Norwalk, Conn.

Miss Stella Ragon, June 20, at Rangoon, Burma.

Mrs. John E. Clough, retired, of India, July 15.

## New Foreign Mission Handbook!



## "ALL KINDREDS AND TONGUES"

*Edited by P. H. J. LERRIGO*

**T**HIS beautifully illustrated 298-page handbook of the work of Northern Baptists in foreign lands should be in every home. (See book review on page 422.)

Not since the last edition of "OVERSEAS," in 1931, has there been such a comprehensive survey of all ten mission fields, with details of history, growth, opportunities and needs. The missionary directory, with names and foreign addresses, makes this an invaluable reference book.

"ALL KINDREDS AND TONGUES," packed with facts and illustrative material, is a 10-point mission study book. PRICE: 35¢.

Programs and worship services, based on this book, have been prepared by Anna Canada Swain. (See announcement on page 428.) Order now!

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WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY**

152 Madison Avenue, New York, N. Y.

M-9-40

### Home Economics Building Added to Storer Campus

Visitors to the Commencement exercises at Storer College, Harper's Ferry, W. Va., came back full of enthusiasm for the progress which has been made there. The school had an increase of 60 in its enrolment in 1939-40 and the promise for this fall is excellent. The property of the college is in finer condition than it has been for years.

A new building for the Home Economics Department, where the

cornerstone laying was a special function of the Commencement exercises, will greatly increase the effectiveness of that department of work this fall.—*Alice W. S. Brimson.*

• • •  
*The demand for devotional literature* of the type of *The Upper Room* is constantly growing. Each quarterly edition is larger than its preceding issue. Less than six years ago Dr. Grover Carlton Emmons, secretary of the Southern Methodist Home Mission Board,

launched *The Upper Room* with an edition of 100,000 copies. Today its circulation is beyond 1,000,000 copies. Promoted largely through 50,000 ministers, mostly Methodists, its phenomenal success has smashed all records for a church publication. *The Upper Room* is entirely self-supporting, even though it accepts no paid advertising. Dr. Emmons once turned down an offer of \$12,000 for twelve pages. This devotional booklet is now also appearing in Spanish, Portuguese, Korean, and Hindustani and there is a special edition in Braille for the blind. It is obvious that it meets a very definite spiritual need today among the American people amid the insecurity, chaos, and hysteria of our time.

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## ✠ THEY SERVED THEIR DAY AND GENERATION ✠

### Miss Stella T. Ragon

Miss Stella T. Ragon died suddenly on June 20, 1940, at Taunggyi, Burma, where she had been living since her retirement from active missionary service in 1935. Miss Ragon leaves behind her a long and fruitful record of service. She began her work at Moulmein, Burma, in 1897. The following year she went to Shweygin, where she was responsible for 27 village schools with almost 600 pupils. She had the opportunity to work among the Kachins, the Pwo Karens and the Chin people of Burma and was greatly beloved by all. She was born in Walnut Grove, Ill., October 3, 1869, and was thus nearly 71 years old at the time of her death. She attended Normal School at Macomb, Ill., and the Baptist Mis-

sionary Training School in Chicago. Having given the greater part of her life in service to Burma, Miss Ragon preferred to spend her remaining days on that field.

### Mrs. J. A. Curtis

Emma Ellis Curtis, 73, wife of Rev. J. A. Curtis, D.D., of South India, died on June 13, 1940, in South Norwalk, Conn. Dr. and Mrs. Curtis retired in 1937 after 40 years of unusually active and successful missionary service in India. Born in Redfield, Iowa, January 15, 1867, educated at Dexter Normal School and Simpson College, Iowa, Mrs. Curtis was married in June 1895. In 1899 she sailed to join her husband who had gone to India the previous year. They served in Kanigiri and Vinukonda, but prac-

tically all of their years were spent in the great Donakonda mission field, with its 600 square miles and population of almost 95,000 people. Nearly 150 villages were their responsibility. The need for training workers to assist in the work early led to the development of a central training school for rural work. Their leadership in evangelism throughout their own and other fields, together with the establishing of cooperative credit societies marked their 40 years in India as years of real advance in thrift and support. Mrs. Curtis is survived by her husband, a son, Arthur W. Curtis, M.D., of East Orange, N. J. and a daughter Eleanor, wife of Rev. A. T. Fishman of India.

### Would You Like to Win a Prize of \$100?

The Christian Rural Fellowship, an organization sponsored by the Home Missions Council, the Foreign Missions Conference, and the Federal Council of Churches, announces a prize essay contest with three prizes, respectively of \$100, \$50, and \$25, for the three best essays submitted on the topic, "What are the Characteristics of a Christian Rural Community?"

Essays must not exceed 3,000 words in length and must be submitted not later than November 15th. One of the five judges is Dr. Mark Rich of the American Baptist Home Mission Society's staff.

The contest is open to any interested person of any Christian denomination. The theme should be of special interest to pastors in rural fields. Full information will be furnished on application to The Christian Rural Fellowship, 156 Fifth Avenue, New York City.

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## WHO'S WHO

## In This Issue

**Earl Frederick Adams** is General Director of the Council on Finance and Promotion.

**John S. Conning** is chairman of the Home Mission Council's Committee on Christian Approach to the Jews.

**P. H. J. Lerrigo** is Home Secretary

of the Foreign Mission Society, now directing the Baptist World Relief campaign. (See page 423.)

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**Frederick W. Meyer, M.D.**, is a medical missionary in the Philippine Islands, in service since 1919.

**Edith G. Traver** is a missionary of the Woman's Board in South China, in service since 1906.

**A. F. Ufford** is a missionary in East China, in service since 1905.

**G. Pitt Beers, Alice W. S. Brimson, F. W. Padelford, Hazel F. Shank, Luther Wesley Smith, Jesse R. Wilson**, and **P. C. Wright** are secretaries respectively of the organizations whose annual reports are summarized by them in this issue.

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#### THE LAST WORD

Did you read Dr. Lerrigo's statement on page 423, the news on page 391 about the plight of European missionary societies, the editorial about the Four Horsemen on page 409, and the advertisement on the inside of the front cover?

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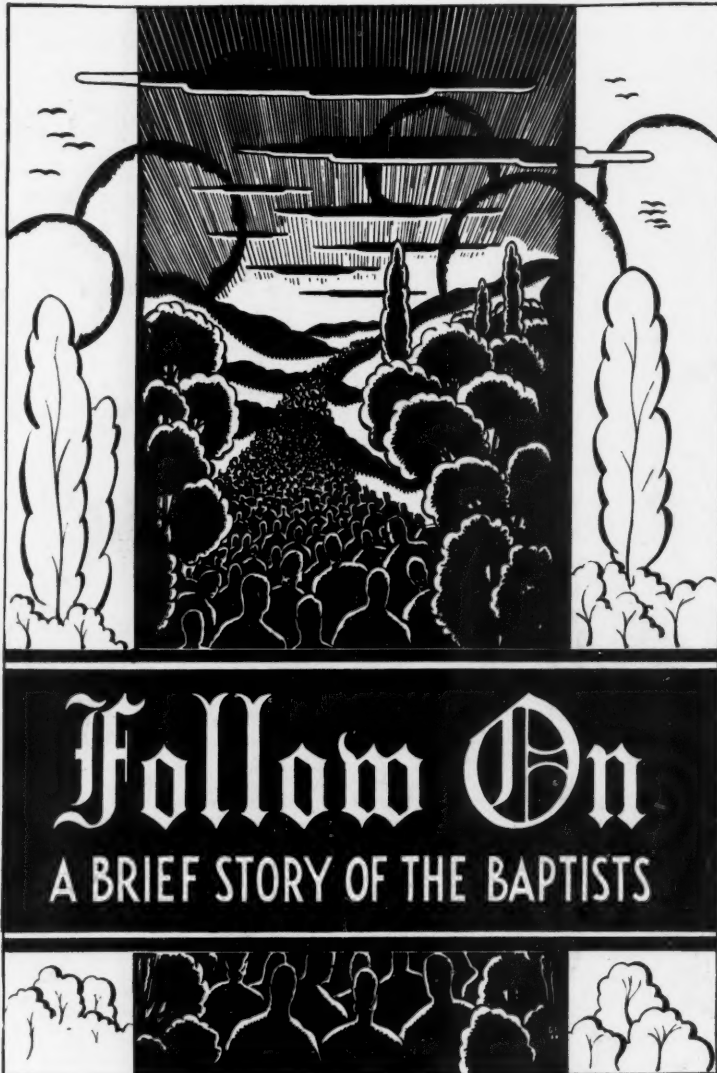
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